

# AMERICA

## A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XL, No. 16  
WHOLE No. 1009

January 26, 1929

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

	PAGES
CHRONICLE .....	369-372
EDITORIALS	
A Grave Menace—The Kellogg Treaty—The Roman Question—Athletics and Scholarship—The Epidemic of Secularism—Fraudulent Publicity .....	373-375
TOPICS OF INTEREST	
A National Laymen's Retreat Conference—A Defense of Headline English—How Did This Bigotry Start?—A Story-Teller in the Children's Ward—Some Works of Edwin Austin Abbey .....	376-383
SOCIOLOGY	
The Automatic Machine.....	384-385
EDUCATION	
The Adult Education Movement.....	385-386
WITH SCRIP AND STAFF.....	386-388
POETRY	
A City Garden—One Immortality—Source.....	381; 383; 388
DRAMATICS	
Two Interesting Plays.....	388-390
REVIEWS .....	390-392
COMMUNICATIONS .....	392

## Chronicle

**Home News.**—The Kellogg Peace Pact was ratified by the Senate on January 15, by the overwhelming vote of 85 to 1, Senator Blaine, of Wisconsin, casting the only dissenting vote. This result was achieved only after Senator Borah, in charge of the measure, had agreed to inserting into the Committee's report certain clarifying declarations, as demanded in a round robin circulated by Senator Bingham and signed by more than one-third of the Senators. These declarations were that the treaty does not impair the right of self-defense of the United States, does not refer to the Monroe Doctrine, and does not imply any obligation on our part of using force to coerce a country violating its pledge. It was agreed that these declarations shall not be considered as reservations, and hence shall not be communicated to the other signatory nations. Republicans hailed the vote as a victory.

Two important events took place involving the future of the Democratic party. On January 13, Governor Roosevelt, of New York, issued a statement containing a summary of the answers he had received from the Democratic county leaders to whom he had addressed inquiries concerning the present status of the party. He reported in

effect that the party is still militant and determined to carry on and more thoroughly organize, though extremely bitter at the means adopted by the Republicans in last year's elections. On January 16, ex-Governor Smith delivered another radio speech over a nation-wide hook-up. He made a strong appeal for continuance of Democratic activity between elections, outlining without detail what the activity should be. The obstacle at present existing is the large deficit incurred in the recent campaign, about \$1,500,000. In order to help raise this sum, which he emphatically declared should not be paid by one or two individuals, he offered to contribute the proceeds from offerings of two dollars or more made to secure published copies of the speeches he delivered in the campaign. Such a publication would also help to keep alive the constructive principles he then enunciated. The response from some of the leaders was bad, but good from the rank and file.

From President-elect Hoover's lengthy conferences in Washington nothing transpired which would help to guess the composition of his Cabinet, but two definite statements were made as to his policies. The first to be announced followed a conference with Senator McNary and

Hoover  
Policies

Speaker Longworth on an extra session to consider farm relief. It was definitely stated that no farm-relief legislation would be attempted at this session, and that an extra session will be called, probably in April, to consider farm-relief legislation and also a general revision of the tariff. The House Ways and Means Committee had already started hearings on tariff revision. Plans were considered as to the best way to preclude any other legislation at the extra session. The other revelation of Hoover policy had to do with Prohibition. Mr. Hoover let it be known that he is definitely opposed to a Congressional investigation, but wishes a non-partisan, technical investigation of the question, made by a board appointed by himself. This would begin sittings immediately after his inauguration. Meanwhile, Secretary Mellon went on record as against the additional \$25,000,000 for enforcement proposed by Senator Harris, of Georgia, until a clear plan is adopted for spending it.

The American representatives on the commission to consider the question of German reparations were named by the European nations involved. They are Owen D. Young, who formulated the Dawes Plan, and J. P. Morgan, with Thomas W. Lamont and Thomas N. Perkins as alternates. The nominations were approved by the State Department, which also made it clear that it still holds

Reparations  
Commission

Democratic  
Party  
Status

to the opinion that the work of the commission should be restricted to considering the amount of the annuities to be paid by Germany and the term of years in which this is to be done. Presumably, it held that the money was to be raised without having recourse to an international loan, which many thought the only possible way by which Germany could pay, as it is the only way it has paid in the past. The United States will also vigorously resist any coupling of reparations with debts, as is apparently the purpose of the European nations.

**Afghanistan.**—The armed revolt against King Amanullah proved so successful that the King was forced to abdicate the throne on January 14. He was at first reported to have escaped by airplane, but later dispatches indicated that he was in hiding somewhere in the vicinity of Kandahar, India. On his abdication, the Government was handed over to a Council of Regency, consisting of fifty chiefs. On the following day, Inayatullah Khan, the elder brother of Amanullah, was declared Amir, the title discarded in favor of that of King in 1926. Inayatullah was the legitimate heir to Habibullah, who was assassinated in 1919. But he ceded his claims to Amanullah when the latter usurped the Government. The revolt against Amanullah was caused by his efforts to introduce European customs and so-called reforms among the people. The conservative Moslems considered these to be immoralities and opposed them strongly. The reforms were revoked, but the rebel elements did not cease their attacks on Kabul. The insurgents were led by a bandit chief, nicknamed Bacha Sakao (water-boy), who joined the revolutionists after the early uprisings. On January 17 he captured the palace in which Inayatullah was lodged and forced his abdication, giving him, however, a guarantee of safe-conduct from Afghanistan. Later reports from Moscow stated that Bacha Sakao had declared himself Amir under the title of Habibullah. Accusations that the revolt originated from British intrigue were vehemently denied by the British Foreign Office.

**Bolivia.**—In a note to M. Briand, President of the League of Nations Council, the Government on January 12, expressed the opinion that its frontier problem with Paraguay should best be submitted to adjudication to the Permanent Court of International Justice at The Hague.

The note pointed out that while the recent frontier incident had been submitted to the Pan-American Congress, nevertheless as it grew out of a larger and more complicated situation, the only proper solution would be to have The Hague Court adjudicate it. Meanwhile, dispatches from Asuncion stated that the Paraguayan Government was unprepared to arbitrate any problem beyond the frontier dispute, that land claims could not be considered for adjudication because the Bolivian demands on this score included half of the national territory. The Paraguayan communiqué charged Bolivia with trying to cloud the issue by making what is admitted to be a simple boundary dispute, territorial in scope. It was reported

that on January 15, Paraguayan prisoners in the Gran Chaco region had been delivered at the frontier post of Villamonte, in accordance with instructions from the Bolivian Minister of War. Paraguayan demobilization in the Chaco district was almost completed.

**China.**—On January 11, Chang Hsueh-liang, Governor of Manchuria and son and successor to the late Chang Tso-lin, announced that for reasons of state, and because of treachery and opposition to his policy regarding Manchuria's acceptance of the Nanking Nationalist regime, Generals Yang Yu-ting and Chang Yin-huai had been arrested at Mukden and summarily executed. The former was for many years Chang Tso-lin's Chief of Staff and, next to the Dictator, the most powerful man in the province. In consequence a crisis threatened temporarily, as followers of Yang Yu-ting feared that they might share the same fate. Many went into hiding, and it was several days before calm was restored in the Manchurian capital. In some quarters the execution of the two generals was interpreted as a blow at Japan, since Yang was known to have been pro-Japanese in his sympathies and at least favorable to, if not actually supporting, projects for the consolidation of Japan's interests in Manchuria. Just what the motives behind the execution were, apart from the Government proclamation, remained problematical. But it was assumed that the killing was largely due to Chang's fear of Yang's growing power as a skilled intriguer, and lack of confidence in his own position as Governor, so that the execution would have been the culmination merely of a factional fight among Manchurian leaders and of comparatively unimportant consequences so far as the Nationalist Government was concerned. Meanwhile, Marshal Feng Yu-hsiang, Nationalist Minister of War, was reported as moving for a reconciliation with Japan by urging his countrymen to drop their aggressive attitude towards Tokio, and making possible the evacuation of the Shantung province by Japanese troops, and a definite agreement on Sino-Japanese tariff difficulties.—On January 16, a Peking dispatch recorded a disastrous earthquake in a district already severely suffering from famine.

**Czechoslovakia.**—Msgr. Pietro Ciriaci, Nuncio at Prague, left for Rome at the end of November, 1928, shortly after the ecclesiastical commission, which was established on the ecclesiastical side to prepare the basis for the carrying out of the *modus vivendi* of February 2, 1928, had finished its labors. Besides representatives of the dioceses of the Republic, representatives of neighboring foreign dioceses, 1 German, 2 Polish, 2 Hungarian, 1 Rumanian, were members of this ecclesiastical commission. Simultaneous with its labors, but quite independent, was the work of the Government commission, attached to the Ministry of Foreign Affairs. It was stated that as soon as this commission should have concluded its work, direct negotiations between the Nuncio and the Czechoslovak Foreign Minister would begin.

#### Manchurian Murders

#### Abdication of Amanullah

#### The Paraguay Dispute

#### The Modus Vivendi



**France.**—The confidence shown Premier Poincaré by his Cabinet at the close of the year, when the Ministers unanimously opposed his hint of resigning from office, he asked the Chamber of Deputies to ratify, in an extended speech on January 11. In a formal vote of confidence he secured the support of practically all parties in the Chamber except the Socialists and the Radical Socialists. On the count he had a majority of seventy-four. Several times in the course of his speech he insisted that if his policies were to be seriously opposed, the present was the time to voice the opposition, and not in the midst of the negotiations on reparations, debts, and Rhineland evacuation which were impending.—Marshal Foch was reported seriously ill on January 15, following a heart attack. Many distinguished visitors called at his residence to pay their respects, though none was permitted to see him, as the bulletin of the consulting physicians stated that he needed complete repose. On January 18 some slight improvement was reported.

**Germany.**—Finance Minister Hilferding submitted to the Cabinet the budget for 1929, which balances at 10,000,000,000 marks and calls for an increase in taxes amounting to 500,000,000 marks. The Reich Budget Finance Minister's proposal to raise this amount by increasing the alcohol and beer taxes was strongly resented by the Reichstag and vigorously opposed by Dr. Hilferding's own party. The Socialists declared that they were not bound to support their Minister in this move. The Budget was attacked on other scores and it seemed that an emergency budget would be necessary until the present one is passed.—Despite the present rapidly increasing unemployment, the fear of a crisis was allayed by the report of the Statistical Bureau which was considered as a substantiation of the claim that German industry was still fairly prosperous and stable. The report was the result of a general survey of the business of 7,000 German stock companies for the fiscal year 1927-28, and, according to the new data, it shows that little change had taken place over the previous year.

**Great Britain.**—Some progress in the spread of Catholicism in England and Wales is indicated in the 1929 issue of the "Catholic Directory." The statistics, covering the year 1927, are admittedly incomplete in many details, no new returns, for example, having been forwarded from the diocese of Liverpool. The total Catholic population of England and Wales is given as 2,156,146. The number of infant baptisms is placed at 65,176, with a possible 12,000 to be added from Liverpool. The marriages reported amounted to 21,500. The conversions recorded were 12,065, an increase of 351 over the year 1926. Adding the probable number from Liverpool, the conversions may be assumed to have been about 13,000. There was an increase of about 150 in the number of the clergy, of 48 in that of churches and chapels, and of 17 in secondary and elementary schools.

**Ireland.**—Elaborate preparations are being made for the celebration of the centenary of Catholic Emancipation in Ireland. A program of the events prospected has been issued by the Catholic Truth Society. The celebration will continue through the week following June 16. Religious exercises will be held in the Pro-Cathedral and in St. Andrew's, Dublin. Both religious and patriotic pageants on a large scale will be enacted in Croke Athletic Park. On the closing day, June 23, a field Mass will be celebrated in Phoenix Park. It is estimated that at least one-half million people will assemble in the Park on this occasion. Following the Mass, a Eucharistic Procession will march back to the city.

In North-Eastern Ireland, there have been signs of disunion between the Government and the Protestant churches. A strong propaganda has been carried on by the Methodist and Presbyterian leaders to force the Government to accept a Prohibition policy, or at least a more stringent Local-Option program. Added to this, has been the dissatisfaction expressed in regard to the Londonderry Education Act. This Act, passed some five years ago, was designed to establish one system of education for all classes and creeds; it was largely directed against the Catholic schools. It has now been discovered that the Act has adversely affected the Protestants since it has resulted, according to an Episcopalian committee, in "schools for Protestant children divorced from the association and influence of the Protestant Churches." A reform in the educational system, therefore, has been demanded of the Government.

**Jugoslavia.**—Labor unions were ordered on January 11, to suspend activities and close headquarters until further notice. Restrictions were placed on political and semi-political parties and clubs. The press and telegraph censorship was tightened. Thirty-three administrative districts were reduced to fifteen. Leadership of the Slovene Popular party was resigned by Dr. Koroshets, and of his own wing of the Democratic party by M. Marinkovitch. Since the latter left for Switzerland because of ill-health, his place was taken, as acting Foreign Minister, by Kosta Kumanudi, a Serb, who, with Zelimir Mazuranitch, a Croat, was added to the Cabinet.—Robert Porters, representing an Anglo-American banking group, arrived in Belgrade on January 13, to discuss the long-proposed loan of about \$250,000,000 which the late Finance Minister failed to obtain.

**Nicaragua.**—A suggestion from the rebel leader, Augustino Sandino, that the country should be divided into two Republics, one of Nicaragua under President Moncada, and the other Republic of Nueva Segovia with General Sandino as President, brought a statement from the Government that not only would the outlaw's proposition not be entertained but that even more stringent steps would be taken to put down his rebellion. President

Moncada, in his reply to the rebel leader, declared:

The proposal constitutes treason, and I have taken steps to stop this shameful farce of patriotism by ordering the enlistment of volunteers to combat the outlaws. Martial law will be declared in the disturbed region, and a sufficient force will be organized to restore tranquillity to the entire country.

A bill to appropriate money for the National Guard, now operating under Presidential decree, was proposed in Congress. According to the President, peace reigned in the country, except in Northern Jinotega and the Honduran frontier near Tellaneca, where outlaws were committing depredations and confiscating private property. Some Nicaraguans, he said, considered General Sandino to be a hero, but he was doing great harm by his attacks on the Government.

**Poland.**—Neither Marshal Pilsudski nor any representative of his Ministry was present at the meeting of the budget committee of the Sejm when the war budget was on the agenda. The Marshal stated that he feared a clash at the meeting and attacks by Deputies. The committee protested Pilsudski's refusal and proceeded to consider the war budget in his absence.—The Minister of Foreign Affairs, M. Zaleski, in a speech delivered to the Sejm Committee, referred to the recent Polish reply to the Soviet note proposing a protocol along the lines of the Kellogg treaty. The Polish Foreign Minister declared his satisfaction with the Soviet proposal but stated that he had made two reservations in his reply: that the other signatories of the treaty be consulted and that the protocol should embody all the western neighbors of Russia. Referring to Polish-German relations, M. Zaleski expressed regret over the failure of negotiations for a commercial treaty with Germany. The Polish-Lithuanian relations were discussed at great length and the Foreign Minister stressed the patience and good will shown by Poland in this difficult situation.

**Rome.**—News dispatches from the Holy City on January 14 and succeeding days gave to the public a confirmation of the reports that negotiations had been under way for several months looking to a solution of the Roman Question by the Holy See and the Italian Government. The conversations, which apparently bore a semi-official character, had been carried on by Msgr. Borgongini-Duca and Msgr. Pacelli on the one side, and by Professor Giannini and the late S. Domenico Barone on the other. No official confirmation of the reports could be secured either from the Vatican or from the Quirinal. The dispatches stated that an agreement had been reached between the parties to the discussion, whose essential basis would be the recognition by the Italian Government of the complete and independent sovereignty of the Holy See, to which would be added the cession of a small territory by Italy, to the south of the Vatican Gardens, and the granting of an indemnity of 1,000,000,000 lira (about \$52,000,000), in compensation for ecclesiastical properties seized by the Italian Government in 1870.

It will be recalled that an exchange of views between the *Osservatore Romano* and the *Foglio d'Ordini*, the former the semi-official organ of the Vatican, the latter a Fascist newspaper, took place in October, 1927, after the publication of letters, conciliatory in tone, by Senator Gentile, of Milan, and by Arnaldo Mussolini, brother of the Premier. Editorials in the *Osservatore* set forth the essential claims of the Holy See and reiterated the statement made by the Cardinal Secretary of State during the War, that the matter was not one to be settled by intervention of foreign Powers, but by a free action "from the sense of justice and uprightness of the Italian people." The Fascist paper concluded the public discussion with an intimation that patient diplomatic measures could solve the question, in spite of the difficulties which it entailed.

**Russia.**—General Jacob I. Slashov, former leader of the White armies during the civil war, was mysteriously slain in his apartments in Moscow on January 13. He had since 1922 offered his services to the Soviets as military instructor.—The labor and housing conditions of the persons working on the Soviet State farms were reported as unsatisfactory. The situation with regard to grain and the trade balance was reported as dependent on the prospects for the spring sowing.

**League of Nations.**—On January 7 Elihu Root notified the League of Nations of his acceptance of membership on a committee of jurists appointed to study revision of the statutes of the World Court, in the framing of which he had played an important part.—In accordance with the promise of President Leguia of Peru that his country, after the Tacna-Arica settlement, would again participate in the work of the League of Nations, the Peruvian Minister in London paid, on January 15, part of her arrears and her 1928 contribution for expenses.

That the best thought of the country is somewhat at sea over the position of the Negroes in our life in this country was fairly evident from the inter-racial conference held in Washington in December. Next week, John LaFarge will offer some suggestions.

The present Pope will be known as the Pope of Catholic Action. Many of his public utterances have been inspired by this conception. In an article held over from this week's issue the Editor will present some light from other lands.

"Shakespeare 'Dyed a Papist'" is an article in which Dr. James J. Walsh will take up a question which he feels Sir Sidney Lee brushes aside too carelessly. Dr. Walsh will re-examine some of the evidence of the Countess de Chambrun.

Other features will be "Graham Bread and Coffee," by Mary Gordon, and a valuable study by Elizabeth S. Kite on religion and politics during and after the Revolution.



# AMERICA

## A-CATHOLIC-REVIEW-OF-THE-WEEK

SATURDAY, JANUARY 26, 1929

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS  
Editor-in-Chief

PAUL L. BLAKELY  
JOHN LAFARGE

FRANCIS X. TALBOT  
CHARLES I. DOYLE  
Associate Editors

WILLIAM I. LONERGAN  
JAMES A. GREELY

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID  
United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 - - - - - Europe, \$5.00

### Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: Medallion 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

*A copy of the Index for Volume XXXIX of AMERICA will be mailed to any subscriber on application to the publication office, 461 Eighth Avenue, New York, N. Y.*

### A Grave Menace

IN a number of State legislatures, among them, that of New York, an attempt is being made to repeal existing statutes which forbid the dissemination of information regarding contraceptives. In New York the campaign is now at its height. Reports from various parts of the country tell of propaganda, now indirect and now quite undisguised, in the daily papers, in public and private medical clinics, and even in the moving-picture theaters. Interrupted by the War and the reconstruction period which followed, this movement is gaining strength daily, and its proponents will not rest until they have achieved their ends.

Hence it is incumbent upon us who regard the practice in question as morally degrading to the individual and, in itself, destructive of society, to oppose these propagandists by every just and lawful means. Should legislators appear disposed to take their orders from various clubs and associations, let us acquaint them with the reasons for our opposition and likewise with the fact that we too have a vote which we use conscientiously. A Catholic society which, when made aware of this movement, fails to register its vigorous protest, fails in one of the chief ends of its organization. It is to be hoped that our leaders will not call in vain for the aid of any group of Catholic men and women.

To say that since in very many localities a knowledge of contraceptive methods is common even among young people at school, the repeal of existing legislation would not make matters worse, is simply not true. Our opponents do not intend to rest satisfied merely with this repeal, but to adopt positive measures to spread the unnatural practice. Bad as the situation now is, it will become infinitely worse when positive legislation takes the place of the present prohibitions. Weak and ineffective as these are, they at least bar out open offenses, and express

the abhorrence which every civilized community should feel toward an unhallowed interference with nature's laws.

In the restraint of this, as of so many other moral evils, statute law can never be completely effective. Self-control is a word which the propagandists never utter. Yet without self-control neither society nor the individual can know true progress and happiness.

### The Kellogg Treaty

THE Senate has ratified the Kellogg Treaty by the decisive vote of eighty-five to one. We trust that time will approve the wisdom of this action.

The debates in the Senate revealed many varying shades of opinion. One group, headed by Senator Borah, regarded the treaty as a wholly necessary factor in the establishment of international peace. A second group considered it a mere gesture, expressing good will, possibly, but imposing no restraint upon warfare. The leader of this party in the earlier debates was Senator Reed, of Missouri, but toward the end his more outspoken opposition tended to class him with the irreconcilables. Senator Blaine alone voted against ratification. Both he and Senator Reed feared that unless clear and unmistakable reservations, safeguarding the rights and traditional policy of the United States, were made part of the compact, the treaty might easily become a source of new misunderstandings.

In spite of the vote, it is possible to argue that the Senate gave a grudging ratification. Indeed, had not the Foreign Relations Committee submitted a report defining its understanding of the treaty, the document would probably have been rejected. This report holds that the right of self-defense is in no way "curtailed or impaired" by the treaty; that "each nation is free at all times, and regardless of the treaty provisions to defend itself"; and that the signatories are themselves the sole judges of what "constitutes the right of self-defense and the necessity and extent of same." Under the right of self-defense the Committee categorically places "the right to maintain the Monroe doctrine." Finally, "all sanctions, express or implied" are disavowed. Violation of the treaty places no obligation upon any signatory "to engage in punitive or coercive measures." The sole effect of violation is the removal of the offender from the benefits of the treaty, and the release of the other signatories "from any treaty relationship with the said power." Unwelcome as this report is said to be to the Administration, in all probability it saved the treaty from defeat.

Since, in the mind of the Senate, armed enforcement is intolerable, the treaty must draw a moral sanction from the good will of the respective Governments, and from the force of an enlightened public opinion. As matters now stand, we confess to no great confidence in so weak a sanction; for nations, as the events of the last fifteen years have evidenced, have not learned to respect the moral law, and public opinion is strongly influenced by the forces of irreligion. However, nothing is to be gained from a too pessimistic outlook. If the world to-

day is headed toward destruction, it will only reach that undesirable goal the more quickly when we sit down by the road to lament and deplore.

More profitable is it to battle for the establishment of the reign of the moral law in all personal, domestic and international relations. In this campaign no man is too weak to be a soldier; for virtue spreads from the individual to the mass, and by degree leavens the whole community. "What can I do?" is a despairing cry that has destroyed many a promising campaign. The treaty is by no means perfect. Its provisions may be misinterpreted, and its sanction is weak. But it is one of those measures reasonably calculated "to bring about a sincere effort upon the part of the nations to put aside war and to employ peaceful methods in their dealings with one another." Bearing with its imperfections, and tolerant of opposing views, let our united effort be to replace it in time by a more perfect compact.

### Settling the Roman Question

THE periodical flurry in the newspapers over the Roman Question "revealed" what was already known, that private conversations have been taking place between Italian churchmen and politicians which do not in any sense bind either the Pope or Mussolini. During the last flurry, in October, 1927, this Review remarked: "The day for public discussion has probably passed in Italy and private negotiation is in a position to take up where it leaves off." As usual, the headlines ran ahead of the text of the dispatches and impetuously announced the "settlement" of the question which has disturbed Italian tranquillity since the House of Savoy usurped the city of Rome and occupied the Papal States in 1870.

An analysis of the dispatches themselves reveals, first, that no one in either Church or State is quoted as vouching for their accuracy. Hence they bear the earmarks of a "leak." Secondly, the usual *démenti*, or denial, did not follow their publication. Thus we are left to conclude that the "leak" was voluntary. It is probable, therefore, that the Italian Government, with the consent of churchmen, deliberately caused the publication of the two points on which it claims the private negotiators were agreed. These two points are the extent of the small independent territory to be occupied by the Pope and the amount of the indemnity to be paid by Italy as a result of the damages incurred by the occupation of the Papal States and the confiscation of much Church property.

We are led to conclude, therefore, that the major question is at last out of the way, namely, recognition by Italy of the Pope's independent sovereignty and of an independent Papal territory as the sign, symbol and guarantee of that sovereignty. This result was also forecast by this Review in October, 1927.

In their demand for this recognition the Popes have never wavered. This is not a matter of "policy" or of mere lust for power. It is a matter of necessity. The Church is, by its nature, that is, by the will of its Founder, Christ, a spiritual, universal society and hence cannot be, or appear to be, subject to any national, civil sovereignty.

Without complete independence of its Head it cannot exist. There is in the world no real independence without recognition of this independence, that is, of juridical sovereignty, deriving its legislative, executive and judicial powers from no civil entity. And no recognition of this sovereignty can exist, usually, unless it be tied to some independent territory, however small. These four points are, then, the heart of the question: spiritual sovereignty, independence of the Pope from any State, civil sovereignty as the outward form of this independence, and possession of some territory as the means of maintaining this outward form. It is gratifying to think that the Italian Government has at last recognized this position.

### Athletics and Scholarship

THE conclusions of a study made by Dean Nicholson, of Wesleyan University, and by the well known statistician, Dr. Louis I. Dublin, have recently been published. Their survey embraced a review of "the vital history of nearly 40,000 graduates of eight colleges from 1870 to 1905, of nearly 5,000 athletes of ten colleges, and of 6,500 honor students of six colleges."

While crossing the Sahara of these arid reports, the Dean and the statistician doubtless learned many remarkable facts. But the most remarkable of all, according to the Associated Press, is the fact that youthful scholarship appears to predispose to longevity. The graduate with the Phi Beta Kappa key will live to see his grandchildren tearing up the lawn. The youth who twice saved dear old Harvard from defeat in the last minute of play is doomed, by statistics, to sink into an early grave.

With Cap'n Cuttle we realize that the truest significance of any observation lies in its application. What the application of these statistics to the activities of our young people at college may be, we cannot say. Still, it is highly probable that no college need plough up its athletic field, or lay in large supplies of oil for midnight consumption. The figures are significant only in this—that once more they draw attention to the unsatisfactory state of college athletics. We have lived through more than twenty years of muckraking, investigation, penalizing and reformation. The colleges have solved many problems, but it cannot be truthfully said that they have solved this perennial problem of clean college athletics.

No good will come from rehearsing old scandals. We know them well enough. What is needed is a remedy against their recurrence.

Within the last two decades, college athletics have become elaborate, expensive and time-consuming. The governing bodies of our colleges have been more than happy, as a rule, to transfer the supervision of home and extramural contests to athletic directors, graduate and student managers, a faculty representative, or to boards, ostensibly under the control of the faculty. This simply means that the governing body has delegated its authority; but eminently reasonable as such action is in itself, experience goes to show that this delegation is often abused.

Here, as it seems to us, is the chief source of disorder in college athletics. Presidents and deans are invariably



men who could not possibly tolerate anything approaching dishonesty or untruthfulness in any academic matter. Yet dishonesty and untruthfulness in the conduct of college athletics have been found in institutions, all of whose officials are, morally, above criticism. When scandal breaks, as occasionally it does, the public asks how these things can be, and the older alumni write indignant letters to the president and dean.

The simple truth is that these learned and irreproachable officials can easily be hoodwinked by overzealous and unscrupulous alumni and athletic managers.

If college athletics are to be maintained on their present somewhat grandiose scale, it is quite clear that their proper management will demand more time than any faculty can give. Unless we propose a return to the older and simpler athletic days, which did not call for huge playing grounds, an extended schedule of games, and coaches at \$10,000 per year, the college simply must delegate immediate management, while retaining, in all essentials, real control.

Ultimately, then, the problem comes to this: can the college find a thoroughly responsible individual or board into whose hands delegation may be safely made?

We hope this problem will be discussed. As bitter experience has evidenced, a practicable and permanent solution is not easily found.

#### The Epidemic of Secularism

AS our own country, so Australia has its school problems, and in many instances these are identical with our own. Like ourselves the Australians are beginning to examine the theory of secularism in education with some care. Many years ago, writes Mr. Donald Macdonald, quoted in the current "Bulletin" of the Central Verein, the politicians in Australia fell victims to this hurtful delusion. No one dared say a word on the need of religious training for the young, and the consequent necessity for instruction in religion and morality in the school. "I cannot look back on it now," reflects Mr. Macdonald, "except as one of those epidemics in lunacy which occasionally afflict a nation."

The epidemic is still raging in Australia as in the United States. Still, some of us are beginning to see that it is an epidemic and not a blessing. There is not much hope for a tuberculosis patient who believes that the development of each new symptom indicates renewed health and vigor. True, the practical politician, along with the man who seeks public office, and the office holder who desires to continue in office, are still as mute as the Sphinx on the shortcomings of this un-American philosophy of education which controls our State schools. None dares hint a fault; on the contrary, next to the Grand Old Flag (and a larger appropriation) the public schools form the politician's favorite theme on the platform. The story never grows old.

But as Australia is extricating herself from the spell of these orators, so, too, the time is coming when the essential defects of secularistic education can be boldly discussed in this country by public men without fear of

penalty. Our first Americans thought that the school should be one of the chief agencies for the teaching of religion and morality. The Fathers of the Republic agreed with this opinion. They never dreamed that the corner-stone of this Republic was a school from which religion and morality are excluded by law.

"It seemed an amazing thing," writes Mr. Macdonald, "that men and women who themselves professed Christianity thought Christianity undesirable in a school course." In this respect we differed from the Australians, since the most vigorous opponents of the secular school in its early days were the Protestant clergy of New England, who saw that it was neither Christian nor American. He would be a bold man who today would claim an identity of the secular and Christian concepts of education. But we are still asked to recognize secularism in education as the only foundation on which our social and political institutions can be safely built.

The epidemic still afflicts us. But we may hope that it is passing.

#### Fraudulent Publicity

"THE business of calling on editors," writes a former director of a Michigan public bureau, "has its technique like everything else." The call must be purely social "with just enough business interspersed to determine that everything is healthy, so far as the utility situation is concerned." Mr. J. B. Sheridan, of a Missouri publicity committee, is one of those rare men who believe that nothing is too good for an honest editor. "I have spent as much as \$300 in three years, entertaining editors, etc." They are "grateful," he adds, "for the smallest and most insignificant courtesies." Judging by Mr. Sheridan's expense account, a Missouri editor is easily entertained.

This technique is blameless, however, when compared with that used by other publicity experts employed by the power companies. Some are in the habit of writing or preparing articles to be signed by prominent men and women, paid, of course, for the use of their names. In some instances they are paid twice—by the expert, and by the magazine publishing the article. "Editors, governors, judges, attorneys general, presidents of women's clubs, and presidents of chambers of commerce," have readily accepted the responsibility for articles written by the publicity director for the power companies in a single State. The president of the General Federation of Women's Clubs was paid a monthly stipend of \$600 for nearly two years by an advertising firm which, in turn, was reimbursed by the National Electric Light Association. While the lady appears to have written her signed articles, the source of her stipends was revealed only when the Government began to investigate.

Proper regulation of public utilities is one of the most complex questions which the modern State must consider. On its equitable solution the welfare of uncounted breadwinners will depend. The newspaper should do its part in finding a solution by plainly stamping all propaganda with the unmistakable marks of its origin.

# A National Laymen's Retreat Conference

WILLIAM I. LONERGAN, S.J.

**O**RGANIZED enclosed retreats for the laity are a relatively late manifestation of religious growth in the United States. But though the seed was sown only a few years ago, chiefly through the zeal of Father Terence Shealy, S.J., the movement has already become a great tree. Laymen's week-end retreats now constitute a definite factor in American Catholic life. At least this must be the obvious conclusion of anyone who followed attentively the proceedings of the second National Laymen's Retreat Conference which concluded a three-day session on the recent feast of the Epiphany.

Following the initiative of the Cardinal Archbishop of Philadelphia in 1928, His Grace the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, sponsored the conference during which the delegates were his guests at Mt. St. Mary's Seminary, Norwood, O. In splendid fashion the seminary faculty and the few students who remained over the holidays played hosts to the visitors. The ample accommodations and magnificent chapel of Mt. St. Mary's, which reflects great credit on the generous devotion of the local Catholics to their beloved Ordinary, lent themselves unusually well to the purposes of the conference, affording not only plentiful physical conveniences and comforts but abundant inspirational atmosphere as well.

Unfortunately, and to the keen regret of all who participated, illness denied His Grace the opportunity of attending any of the sessions. In his stead Bishop Francis W. Howard, of Covington, received the visiting clergy and retreatants and, on the closing day, celebrated Solemn Pontifical Mass, the music of which was beautifully rendered by the seminary choir. However, notwithstanding his enforced absence, Archbishop McNicholas did not leave the meeting without the benefit of his gracious guidance and helpful suggestions, but through the Very Rev. S. E. Olsen, O.P., his secretary, whose energetic self-sacrifice markedly contributed to the success of the conference, he addressed a highly instructive and encouraging letter to the more than 400 laymen and clerics gathered at the banquet on the second evening in the Hotel Sinton. In part his letter said:

I have no greater interest in any work of religion than I have in week-end retreats for laymen. . . . Considering our native American restlessness and our conditions such as they are, our men need the silence and retirement of a retreat house as a favorable environment for serious thinking on spiritual matters and for prayer. . . . There is the greatest need for a lay apostolate in this diocese and in this country. I think we are talking nonsense and wasting time unless our week-end retreats be the inspiration of our lay apostolate and the solid foundation on which it is built. I am interested greatly in . . . week-end retreats for men not of our Faith.

The personnel of the conference included 145 delegates, representing 25 dioceses, 20 States, 40 retreat houses,

and nearly 100,000 retreatants. The gathering was a thoroughly democratic one. The laity were from every walk and condition of life: the priests from both the secular clergy and the Religious Orders, among them the Rt. Rev. Archabbot Aurelius Stehle, O.S.B., several Monsignori, and the Very Rev. Provincial of the Western Province of the Passionists. Religious in attendance included Franciscans and Dominicans, Passionists and Redemptorists, Benedictines and Jesuits, Paulists, Capuchins, Salvatorians, Fathers of the Society of the Divine Word, and others. Such widely separated States as Maine and California, Minnesota and Louisiana sent delegates, retreatants from Philadelphia, Pittsburgh and Louisville being especially conspicuous numerically.

Not uncommonly national conventions prove time-wasters and economic losses, barren of results. To this rule the Norwood conference was certainly an exception. From its inception to its adjournment its deliberations were full of vitality and virility. And the discussions were as practical as they were frank.

Indeed, as the first national Catholic convention of the new year it set a standard both in the high tone of its sessions and its record of constructive achievement that later meetings may well emulate.

Of the five papers read at the conference two had to do with retreat management, one with the bearing of the movement on our non-Catholic fellow-citizens, and the others on the relation of enclosed retreats to various lay religious activities. The organization plan of the Passionist Retreat League was explained by the Rev. Mathias Mayou, C.P., and that of the "Men of Malvern" by Mr. J. J. Sullivan, their President. The Rev. John J. Harbrecht, of Cincinnati, in a scholarly paper epitomized the pronouncements of the Holy Father on retreats for the laity and showed how the desires he has so much at heart are being realized in Europe, chiefly in Holland, Belgium and Germany. Treating the theme "The Lay Apostolate," Mr. Edward Joyce, of Boston, emphasized the contemporary need of lay activity and the natural connection between it and the deep personal spirituality which retreats should engender. He called attention particularly to such work as that of the Catholic Evidence Guild in England, which he urged should be popularized in this country. The problem of Christianizing America through retreats, especially as it touches our separated brethren, was the subject of a thoughtful and striking discussion by the Rev. Z. J. Maher, of El Retiro San Inigo, the Jesuit retreat house in California. He pleaded also for lay leadership among retreatants and for the spread of the movement to workingmen.

Until the retreat movement [he said] reaches down to the laboring man, until these retreats are made available to the man on the street, until the day laborer, the mechanic, the carpenter and the bricklayer, the foundry man and the factory man, in every



large city in the country have the opportunity presented them of making a retreat, we will not have fulfilled our purpose. Herein lies our opportunity and we must address ourselves to our work with a common determination to succeed.

In general the discussions of the conference emphasized the exclusively spiritual character of retreats and the necessity of keeping them unidentified with any other movement. As Mr. James Fitzgerald, of Detroit, very aptly said in the course of an eloquent and stimulating plea to non-retreatants, retreats are spiritual exercises for the soul in God's gymnasium. They are not courses in apologetics or religious instruction, but effect a soul-searching of a most practical character giving one that knowledge of oneself to which most people are total strangers, and affording a proper perspective for viewing the world which results in peace of heart and immense power for practical Catholic living. Thus every retreatant is a potential lay apostle, for by deepening his religious life and making him more spiritual-minded, a retreat automatically fires him with a spirit of sacrifice and service for the Faith. Were the Holy Father to have witnessed this earnest group at Norwood consecrating their time, energy and ability to a consideration of ways and means of furthering his program of "Catholic Action," his fatherly heart would surely have been consoled and rejoiced.

Informal reports of retreat masters evidenced the steady growth of the movement. At their eastern retreat houses the Passionists during 1928 accommodated 4,589 men and 422 boys. At Mayslake, Chicago, under the auspices of the Franciscans, retreats were made by 2,414 men of whom very many were laborers, special attention being given to organizing retreats among different labor-union groups. At Malvern, the Philadelphia retreat house, 1,930 men attended thirty-nine retreats. Elsewhere the numbers were not so impressive, largely due to lack of accommodations, but the statistics reported by Mr. Philip J. Fitzgerald for the Los Altos retreat house were typical of the growth everywhere. These showed an attendance in 1928 of 660, as against 511 in 1927, and 361 in 1926.

While the discussions of the conference indicated that methods of recruiting retreatants varied, it was the prevalent opinion that the movement would be best furthered by securing the active cooperation of the parish priests. Experience in Europe proves that where they sponsor it earnestly, there it best flourishes and produces the most fruitful results for the Church. At the same time the conference put on record a resolution of gratitude to the Hierarchy and clergy of the country for their interest and encouragement in the work.

The fostering of summer retreats was another point stressed by the conference. Boarding schools, seminaries and similar institutions vacant during this period can well be converted into temporary retreat houses. Out of his twenty years experience with this work at St. Mary's College, Kansas, and in the neighboring dioceses, the Rev. A. J. Kuhlman, S.J., told of the important results to be gained from them. The fostering of retreats for women was another activity recommended for furthering the laymen's movement.

One of the high spots of the conference was the ban-

quet where the spiritual and the material appeared in happy accord. The speeches were as felicitous as they were inspiring. The Hon. Edward T. Dixon, of Cincinnati, was toastmaster and the speakers included Bishop Howard, Archabbot Aurelius, and Fathers J. P. Monaghan, S.J., St. Louis, Patrick Maloney, O.F.M., Chicago, Bertin Donoghue, O.P., Dunkirk, N. Y., and Z. J. Maher, S.J., Los Altos, Calif., among the clergy, and, among the laity, Messrs. Richard Crane, K.C.S.G., William A. Ryan, Pittsburgh, and James Fitzgerald, Detroit. The deep, manly spirituality and rich culture that characterized these last three talks bespoke the best traditions of our Catholic laity and thrilled all who listened.

Realizing the vastness of the country and the varying conditions of the dioceses, it was the understanding of the conference that a national organization of retreatants was undesirable. However, it was deemed advisable that the annual conference for the exchange of ideas and experiences should be perpetuated. In line with this the cordial invitation of Bishop Gallagher to meet in Detroit next year was readily accepted. As National Chairman to arrange for the 1930 conference Mr. B. A. Seymour, of Detroit, was selected, succeeding Mr. W. H. Albers, of Cincinnati, to whose zealous efforts and those of his Executive Secretary, Mr. J. W. Flannery, the success and efficiency with which the present meeting was conducted are chiefly due. Too much cannot be said in praise of their handling of its details.

## A Defense of Headline English

ARTHUR D. McAGHON

MODERN newspaper tales are twice-told—once in the headline and again in the body type. The first telling which, unfortunately, sometimes may be regarded as a "version," of course gets much wider attention than the second. It might be said that the development of American journalism from the comparative naivete of the Reconstruction period to the bold realism of World War days is mainly a matter of headlines. The stories of Lincoln's assassination and of Johnson's impeachment were competently told; probably the high-pressure "rewrite" man of today could present the details no more thoroughly or colorfully. But it was not possible fifty or sixty years ago to become familiar with world affairs without reading entire news accounts. Today that is possible. Metropolitan readers can get a fairly comprehensive grasp on current history in a two-minute scanning of the front page.

Headlines, obviously necessary, advanced from mere labels to vivid narratives as publishers progressed in commercial consciousness. It is conceded that headlines sell the paper on the street, and so they are a vital factor in the race for circulation. But more than this is claimed for them. George C. Bastian, lecturer in the Medill School of Journalism, has written:

A good headline is a work of art, a picture of an event, of something that has befallen humanity, done in bold, swift, telling word strokes, the omission of even a single one of which would blur the effect. . . . Its composition offers a difficult form

of literary art, because its metes and bounds are so narrow, rigid and unchangeable, and yet some of the greatest news stories the world has ever read have been set forth adequately within those boundaries, and with an expenditure of as few as from twelve to twenty words.

Like poetry, this "art form" has acquired its own laws and licenses. It has met the exigencies of time and space in newspaper making by the creation of a selective vocabulary and by the use of an English style that is employed in no other kind of writing. Verbal economy is the keynote of copyreading, and for practically every ponderous word, the headline builder has found a slender and adequate synonym. Without serious violations of the rules of grammar and rhetoric, he has cast out as obstructive many conjunctive and prepositional elements which are common in the most casual of everyday speech. He makes his phrases immediately understandable by stripping them down to "action" words. Verbs pulsating with present-tense life, nouns and proper nouns, are all he really cares about. Having found them for a specific headline his labor is virtually completed and any additional words are used for color and "filling out."

Headline limits vary according to the moral character and the type style of newspapers. One extreme is the *New York Times* and the other is any one of the little tabloids. Both are equally expressive, but it must be admitted that the tabloid presentation is always more intriguing.

In modern journals no doubt there is much pain for language purists, but the great mass of running readers accepts headline English without question and without being aware that they are absorbing words and idioms they themselves never use. No one would remark in conversation that a "U. S. Jury" is "Grilling" a "Police Boss;" or that a gangster was "Slain" in a "Rum Feud." On the other hand how could a copyreader feel anything but hostility toward words like "investigation" and terms like "prohibition enforcement"? In the more rule-bound papers nothing shorter than "inquiry" may be used for "investigation," but the most common substitutes are "probe," "quiz" and "sift." "Wet" and "dry" lend facility to the handling of Volstead stories.

There are strange bedfellows in the headline vocabulary. Words that seem biblical and medieval may be found on the same page with modern colloquialisms. Thus we have "bid" for "invite," and "troth" for "engagement." And it is no violent shock to read something like this: "Medic Calls Flapper Healthier than Grandma." Rather than break the rigid law against repetition in the various parts of a single caption, a copyreader once used "rood" for "cross" over the account of a Ku Klux Klan demonstration. Another one, believing the terms to be interchangeable, called the Immaculate Conception the "Virgin Birth" in a story concerning the dispute between Modernists and Fundamentalists.

A notable effect of the thrift in headline English is the familiarity, even flippancy, with which great names are treated. Many journals will allow the President to be called Cal if the story incline to be facetious. A conspicuous exception to this practice, however, is the *New York Herald Tribune*, which has passed the dis-

concerting and excessively reverential edict that "Mr. Coolidge" and "Mr. Hoover" must be used at all times. Governor Smith often was simply Al in narrow, single-column measure. Women, particularly actresses and athletes, have been put on intimate terms with millions of people they don't know by the copyreaders' use of their Christian names. The spectacular evangelist, Mrs. Aimee Semple McPherson, became "Aimee" as soon as the copy-desk craftsmen found that her surname formed typographical bulk in the headlines that was almost insurmountable.

Good copyreaders, although their pencils seem to have a magnetic attraction for the sensational and bizarre elements buried in routine news, really carry in their hearts an extreme respect for flawless English. They do not allow to be committed or commit themselves any harsh errors, although their work often has an unorthodox appearance. The license of their "art" permits them to write a complete sentence without using a subject, except by implication. Because what happened may be adjudged more important than what or who caused it to happen, the headline frequently is started with a verb. And when the invisible subject is plural, a plural verb unhesitatingly is employed. In this case an imperative or commanding effect is produced and phrases like this greet the uncomplaining reader's eye: "Seize \$10,000 Payroll." A moment's conscious analysis of such a statement of course makes it ludicrous, but everybody knows what is meant and nobody would dream of contending that the story was not told. The law of the "art" compels the present tense nearly always, so that the event, though concluded several hours, is presented in the act of happening. "William J. Bryan Dies" seems a strange locution; the literal translation would indicate that the Commoner made a habit of periodically dying. Yet the form is as acceptable as it is prevalent.

If the headline be art, no more striking manifestation can be offered than the fact that it dispenses almost entirely with emphasis devices. It displays punctuation sparingly, but it is completely expressive without exclamation marks, italicized words, parentheses and rows of periods. Quotation symbols are not encouraged, but when used they serve the specific purpose of disclaiming the newspaper's responsibility or of bringing out peculiar terminologies and catch words. Everyone is acquainted with "Axe Slayer" "Gentlemen Bandit" and "Strong-Arm Squad." It is believed, but by no means established, that "quotes" forestall libel suits.

With all its tenseness and breezy nakedness, the headline rarely fails to accomplish its twofold aim—to tell the story and to sell the paper. It catches the first excitement of a "break" and announces the news with a clear, if somewhat hysterical, cry. Its starkness sometimes offends tender natures which have been caught in the daily maelstrom of crime, divorce, love, politics and disaster, but also, it can be loaded with heroics. It glorifies and humiliates; it is equally vociferous in generosity and condemnation. It is, above all, American. It is a reflection of that frenzied progress which gives this country the world's best in material non-essentials.



# How Did This Bigotry Start?

MARTIN P. HARNEY, S.J.

**A** MOST obvious task confronting American Catholics today, is the removal or diminution of bigotry by a campaign of education. The recent elections have brought this home to us so distinctly as to allow no evasion of it either by timid Catholics or by complacent or unduly optimistic Catholics, if such persons still exist. It is something gained if all of us recognize the necessity of such an educational program.

The next step is to appreciate the magnitude of the work before us.

Recent articles in Catholic periodicals have traced the course of bigotry back through American history. That is good as far as it goes, but those prejudices go back for their origins a full 400 years; their roots and ramifications are to be dug for, not merely in American history, nor yet in English history, but in Continental European history. We are all descendants of immigrants, and what bigotry there is, is not a home growth, but an imported product from European lands.

We would be wrong to imagine, as some do, that this ill will against Catholics is of purely English origin. Many millions of American Protestants have sprung from ancestors little influenced by the Edwardian or Elizabethan Reforms, or the narrowness and rancor of the Puritans; and yet in many of them bigotry is deeply seated. Such are some of the Protestants of German or Scandinavian origin.

It is the purpose of this article to point out the historical foundations of the anti-Catholic mentality of so many in our country, so that Catholics may address themselves to the work of education with a full realization of the antiquity, depth and widespread character of the misunderstandings we are seeking to destroy.

The misconceptions, in which this bigotry takes its rise, are deep-rooted in hoary traditions; they go back to the very first days of the Protestant religious revolt. Cardinal Newman keenly appreciated this fact, devoting the second lecture of "The Lectures on the Present Position of Catholics in England" entirely to it. This chapter is entitled "Tradition the Sustaining Power of the Protestant View," and in it the Cardinal distinctly declares that the English man of modern times (so similar to the American in religious views) forms his opinions about the Catholic Church, not from investigation, but from tradition, immemorial and unauthenticated.

The apostles of the New Evangel were not long in finding calumny and vilification keenly efficient weapons to arouse hatred for Catholicism and Catholics. Accordingly these despicable means were exploited to their utmost possibilities.

In Germany, as Dr. Janssen points out by numerous quotations in his "History of the German People," a veritable avalanche of bitter, vile polemics was let loose against the Church. Books, pamphlets, lampoons, and caricatures breathing hate and expressing falsehoods in

the grossest terms inundated Saxony, Hesse, Brandenburg, Mecklenburg, Brunswick, Prussia, the Palatinate, and wherever the Reformers could effect a distribution of their writings. History was debased for the sake of attacking Rome, as the Centuriators of Magdeburg can testify.

The stage proved a potent instrument against the old Faith. Indeed, one of the popular endings of plays was to have the devil carry the Pope off to hell. Street-ballads, songs, even hymns, popularized for the minds of the common people this campaign. The university chair, instead of the propagator of truth, became the disseminator of error and hatred. But above all other agencies, the pulpit was the most used for the spreading and confirming in the minds of the peasantry and the artisans of the towns, the most abominable lies and misrepresentations. It is almost beyond belief, and if there were not the exact words of the ministers to be had, it would not be believed, that such a torrent of vile, coarse charges and vulgar abuse could issue from the lips of the preachers of the Reformation.

All the modern charges leveled against the Popes, priests, and nuns, are but faint echoes of the far fiercer and much baser calumnies of the sixteenth-century ecclesiastical demagogues. Placing the *Fellowship Forum* or the *Menace* beside the polemical writings of those days, would reveal the modern screeds to be decidedly weak and insipid. Catholics are deeply hurt at the attacks of the professional bigots of our times. They become infuriated at the vile insinuations of the Klansmen and their ilk. The invectives of the Reformation propagandists make modern fulminations sound like the merest bleatings of lambkins.

All the charges of the Popes organizing the Catholics to murder all Protestants, to wade knee-deep in heretical blood, are to be found in the sermons of the new religionists, decked out in such lurid descriptions as cannot be heard today. Far more numerous were the vile stories circulated against priests, monks, and even against the holy women of God, and in such pornographic terms as would in our day land the retailers of such filth in jail. Misrepresentation and absolute distortion of Catholic doctrines were constantly proposed by these preachers; the Popes were accused of ordering the adoration of themselves, Catholics were universally held up as idolators of the Blessed Virgin and of the images of the Saints, the meanings of the Mass and the Sacraments were falsified beyond recognition. So fantastic, so childish even, was much of this abuse, that only the credulity of the age of witch-burnings can explain it.

This campaign of vilification was as widespread as it was intensive and bitter. Wherever Lutheranism, Zwinglianism, and, particularly, Calvinism became supreme, and this was in almost the whole of northern Germany and in a good portion of central Germany, torrents of such

abuse were poured forth against the adherents of the Church of Rome. Not until near the end of two generations after the Wittenberg theses did it show signs of abating in the Lutheran lands; but in the Calvinistic districts, right up to the Thirty Years' War, these attacks were carried on with all their original vigor. They met scarcely any opposition in those sections; indeed in many there was none at all. There could have been none. The princes and dukes who introduced the Reformation tolerated nothing that would interfere with the "reign of the Pure Gospel." So in their territories the fierce denunciations of Catholicism went unchecked and unanswered. To the simple-minded peasant or artisan that which had no defense, was indefensible.

What occurred in Germany, occurred with varying degrees in the Scandinavian countries, and in the Dutch Low Countries, where the abusive declaimers of Catholicism identified themselves with the national cause.

In England the story was the same. Henry VIII's commission to destroy the monasteries sought to justify their deeds in the eyes of the common folk by blasting the reputations of the monks and nuns. During the reign of Edward VI, England was deluged with an intensive campaign of scurrilous preachers, just as had happened in Germany. In the rantings of these pulpiteers against the Scarlet Woman of Rome and her English emissaries, may be found the origins of most of the peculiar, childish prejudices of sections of the American non-Catholics today. Later the stern fanaticism of the Puritan divines crystallized these misconceptions of hate in the minds of large portions of the British people. The hysterical gullibility which swept over England at the Titus Oates plot, may serve to indicate the mental attitude of English Protestantism of that time towards the Papacy and its adherents. John Knox and his followers in Scotland saw to it that mistrust, fear and deep hatred of Rome became part and parcel of Presbyterianism.

After all these invectives, this campaign of slandering Catholicism as the vilest and most loathsome of monsters for which no defense was at all possible, is it to be wondered at that such caricatures became ingrained in the minds of Protestants? Or is it surprising that after such abuse had issued for generations from the pulpits, hatred and mistrust of Rome became a domestic, a religious, even a sacred tradition? When it is realized that a favorite method of representing the Popes and Catholics, was luridly to portray them as bloodthirsty conspirators forever planning the assassination of Protestant princes, the dishonoring of Protestant women, and the wholesale slaughter of all Protestants, one can understand why a dread and horror of all Catholics was, as it were, burned into their very consciousness. Cardinal Newman's own personal experience well illustrates the point. In the "Apologia" he says:

I . . . in consequence became most firmly convinced that the Pope was the Anti-Christ predicted by Daniel, St. Paul, and St. John. My imagination was stained by the effects of this doctrine up to the year 1843 [two years before his conversion]; it had been obliterated from my reason and judgment at an earlier date; but the thought remained upon me as a sort of false conscience.

One reads these lines with something akin to amazement; yet if such were the case with the gentle, learned, and honest scholar, what must have been the state of minds of unlearned folk?

This tradition was finally fastened on by the all-pervading influence of literature. Especially was this the case in English-speaking lands; for there is no gainsaying it, our English literature is non-Catholic, sometimes bitterly anti-Catholic. In the second lecture of "The Present Position," mentioned above, the point is well elaborated. Cardinal Newman there declares that there is scarce a Catholic name in the long list of poets, novelists, historians, essayists, and dramatists of the English tongue. The Protestant tradition, he points out, finds supporters in men like Spenser, Milton and Bunyan, Locke, Addison and Hume, Cowper, Scott and Wordsworth. Especially bitter are Milton and Bunyan, whose phrases and sentences became the household words of the nation. Portions of our vernacular, even idioms of our familiar conversation, are but repetitions of half-sentences of heretical partisans and preachers.

Isolation, a characteristic of large sections of Protestant life in those days, hedged in protectingly these bitter misconceptions. The centuries in their passing served only to strengthen the noxious growths and to sink their roots deeper into the hearts of the common people.

Immigration to the New World only increased that isolation which was so protective of bigotry. When the peasants and the town folk of Northern Europe came to settle in the New World, they naturally brought their prejudices along with them. In the distant American Colonies, there was little chance of losing their detestation of Catholicism. The farther they spread through the mountains and down into the Ohio Valley, the more certain these prejudices, now venerable traditions, remained. The Revolution and its consequences weakened somewhat the bigotry of the town dwellers, but effected scarcely anything in the country sections.

Immigration in the nineteenth century brought to our shores two distinct religious groups; the Catholic: Irish, German, Canadian, Italian, Polish, who settled for the most part in the cities; the Protestant: English, German, and Scandinavian, who in large numbers went forth to the rural districts. The city Catholics found considerable bitterness against them, but also some sympathy. By force of numbers for one thing, by actual contact for another, they overcame much of this hatred. On the other hand the Protestant immigrants going into the country sections found people who entertained the same views as they did towards the evil of Rome.

The chances of such misconceptions and phobias passing into oblivion were consequently rather small. It is true that widespread education, closer contacts arising from greater communication, travel, business connections, political, social, and charitable cooperation, have gone far to diminish much of this misunderstanding of Catholicism. Still in many sections, particularly in the smaller towns and the rural districts, there remains an instinctive dread, one might say, a subconscious horror of Roman Catholics. There are even now some Americans,



who believe that priests have horns, and would be surprised to learn that instead of cloven hoofs each priest is blessed with two honest-to-goodness feet with five toes each. But the instinctive dread of Rome still lingers in countless breasts despite education and contact. It is extremely difficult to kill prejudices whose roots have been existing for four centuries.

This study of the course and sources of the bigotry in our country, revealing as it does the deep-seated character of this ill will towards Catholics, should not discourage, still less tempt us foolishly to retaliate with angry hatred. But it is a good thing for us to realize the difficulty of the task of eradicating prejudices, to address ourselves to the work, not in a light-minded spirit, but with a deep conviction of the enormity of our problem. Not half measures, but an extensive, adequate program to be followed out with courage and perseverance, is needed.

### A CITY GARDEN

Within secluding walls it sleeps,  
A plot of velvet green,  
Where brooding contemplation keeps  
A cloistered nook serene.

A haunt of quietude and calm  
Where care and passion cease,  
That soothes the weary soul with balm,  
The restless heart with peace.

Without, the throbbing tides of care  
Sweep by in endless streams;  
Within its walls, in beauty fair  
The drowsy garden dreams.

Its beds are bright with pansy blooms,  
A lilac guards its gate;  
And, like a queen, her purple plumes  
The iris flaunts in state.

And high above the chestnuts green  
My garden that embower,  
In soaring Gothic grace is seen  
The gray cathedral tower.

Set round with many a statued niche  
And fretted finial,  
In sombre pride, austere rich,  
It soars o'er tree and wall.

And where on high the cross it lifts  
Upon its tapering spire,  
In purple mass a dark cloud drifts  
Bright-edged with golden fire.

Far off the city's sullen roar  
Sounds like an ebbing tide,  
As on a distant rocky shore  
The surging seas subside.

But in this place of holy calm  
Is felt the peace of God,  
And worship breathes her fragrant psalm  
From flower and bush and sod.

And through the dreamy twilight dim,  
As mounts the crescent moon,  
The robin chants his evening hymn,  
The thrush his vesper tune.

P. J. COLEMAN

## A Story-Teller in the Children's Ward

AILEEN TEMPLETON

THE Surgical Ward for Children is so grim a name that perhaps anyone would be excused for tiptoeing by the door, a saddening vision in his mind's eye of a hushed and darkened room, the unnatural stillness broken by little moans of pain. But what a relieving revelation were that door to be opened! Sunlight and laughter and little heads popping up here and there with bright, inquiring eyes to see what new diversion is entering.

Children are good patients. Pain is easily forgotten and they cheerfully ignore a loss that would wring one's heart, for often and often a bandaged arm or a too flat coverlet tells a sorry story. Boys especially seem to have little of an adult's gloomy pleasure in speaking of operations. "I was roller skating and the guy on the truck didn't see me." And that's that. A wound's painful dressing is over for the day and tomorrow is mercifully far in the future.

The only really miserable figures one is apt to find are the tonsil patients, coming out of the anesthetic, whose woes will be all over in a day or so. It is by their beds that most often one will see Sister Anna's ample white-aproned figure. Very pleasantly matter-of-fact and a solid comfort is Sister Anna in a dizzying world. One day, an almost well tonsil case, a little chap, was weeping wholeheartedly. But it was not his own sore throat that was troubling him, his lament was the voice of Rachel weeping for her children and would not be comforted. No one, nothing, was of any use to this eight-year-old unless it would immediately bring him home to his baby. "I want to see my baby," was the burden of his cry. It is not hard to guess that Italy was responsible for those suffused black eyes.

But usually the offer of a story meets in some form or another the response of a tiny colored boy whose glistening eyes rolled round at the question, "Do you want a story?" and whose white teeth flashed as he answered, "I shuah do."

And all the equipment needed are the fairy tales, that like Topsy just grewed, and the ability to read. Children do not want elocution. As one child said to her mother, "I like you to read aloud to me. You don't read with any expression." If the voice is unobtrusive, a smooth-flowing river that bears a magic boat, the child will climb aboard and be carried away to the land of let's pretend.

The child is all for the fairy story in its original form. Some educators have seen fit to modify the old stories—giants being put to flight instead of slain and such like amendments, but it is only oldsters that find fairy stories strong meat. We like our justice tempered by a liberal supply of mercy, but a child likes to take his fairy story straight. Once in a while there may be a youngster whose eyes will widen with fear as Jack the Giant-Killer approaches an ogre, and then it would seem the part of wisdom to return quietly to reality, but usually the young listener is too busy swaggering with Jack to fear any

giant and is well assured that the ogre is nothing but a big bluff that will vanish into air like a burst balloon at the touch of his trusty sword. With the Valiant Little Tailor or a Prince Golden-Heart, he dons his shoes of swiftness, his cloak of darkness and, armed with his sword of sharpness, sallies forth to right a world, and no giant's blow will be more to him than "a mere slap of a rat's tail."

When Sister Anna thinks well of it, there appears in the ward a tonic named "Eddie." A short time ago Eddie was six. His mother is employed some place about the hospital and Eddie looks upon the ward as his own. His entrance is very much like that of a confident young breeze—very fresh at times that breeze, but none the less refreshing. Eddie is so small that if he has overstepped bounds and a hurried exit is desirable he can pass with surprising agility down and under the long line of high hospital beds, but generally Eddie remembers his manners, and stories are as the breath of life to him. He follows the story-teller from bed to bed and often in his wake trails more bashful convalescents.

Two stories to a child is the limit as a rule, for there are many beds and the girls' ward is waiting, but as long as a rule is a rule and one lives up to it oneself a boy will be content. Once a commotion arose at the far end of the ward where the story-teller had just left. A boy with snapping eyes called out, "Hey, missus, how many stories did you read him?" pointing to his vis-à-vis. The story-teller held up two fingers. "Uh, I knew that kid was lyin'—just tryin' to jealous me. He said you read him three."

Eddie takes a proprietary, almost a professional interest in the patients. At times he shares their joys too eagerly, as when Vincent, five years old, a leg and an arm sacrificed to speed, received a marvelous gift, a puppy. The puppy, white and woolly, had paid a visit to the hospital and Eddie could not wait for Vincent to tell the news. To Vincent's rage Eddie spilled the whole thing and even stole the crowning bit, "and-his-name-is-Pinky" ended breathless Eddie. "It's not," stormed Vincent, desperately asserting ownership, "It's not Pinky. I took that name off him."

The girls' ward is quieter and stories are not so absorbing. A few bits of ward gossip are to be retailed and the latest acquisition for an invalid's comfort displayed. Invalidship has its compensations. There were the two little girls who, living next door to each other in health, were blissfully stricken with appendicitis at the same time and found themselves in neighboring beds. An auspicious beginning for a beautiful friendship. But all the same, stories are welcome. What a consoler Cinderella has been in a ward where no matter how bravely pain may be ignored it still racks little bodies, and what about Snow White and Rose Red and Beauty who loved and rescued the Beast! And let's not forget the beloveds of the littlest folk. Henny-penny-who-told-you-so, the Three Bears and the Three Little Pigs, what master physicians they are!

The rounds are made and just in time, too, for the winter sun is low and the doors are opening again—

nurses in crispy blue dresses and snowy aprons are carrying in the supper trays. A nurse with a plate heaped with extra slices of bread and butter to satisfy returning appetites and a pitcher brimming with milk to replenish soon-emptied cups brings up the procession. Everyone will be very busy in a few minutes, so it's good-night all.

## Some Works of Edwin Austin Abbey

ELEANOR ROGERS COX

TO one whose acquaintance with the work of Edwin Austin Abbey began with his illustrations of Her- rick in the *Harper's Monthly* of other days, there is a peculiarly compelling charm in the exhibition of his drawings and paintings at present on view in New York at the American Academy of Arts and Sciences, a charm the more authentic, because one realizes that despite the stark changes that have taken place in more recent times in artistic standards and expression, the well-ordered genius that was Abbey's still retains all undiminished its potency to interest and inspire.

Inspiration is the only word that will explain the quality dominating his work—the quality that glows in his Grail murals in the Boston Library, in a supreme degree, and shines out in the present exhibition, notably in his "Columbus in the New World," "Crusaders Sighting Jerusalem," "The Three Marys at the Crucifixion," "The Education of Isabella the Catholic." Indeed, the very name of the latter picture, as well as its reverent treatment of its subject, might be taken as a keynote to what may be termed without exaggeration, the characteristic note of Abbey's best paintings—their Catholicism.

It is to be mourned that the great series of paintings in which this note finds most glorious expression—the Grail murals—are unpreventably absent from the present showing of his works, yet the lack is far from irremediable for those who have not yet seen them. Trips to places much more distant than Boston have been inspired by far less shining goals than the flaming splendors of the noble Arthurian legend adorning the ceiling of the Boston Library. For the Sir Galahad there depicted is the knightly conception of a greatly-gifted mind, yet silently rebuking the literary flippancy that in our own immediate day and land has laid despoiling hands on the age-consecrated idyll of the Stainless Knight.

So too, for a city which in very recent memory has permitted the baseness of a stage degradation of Spain's most illustrious Queen, there is—mingled with its grace and beauty—a saving prophylactic element in Abbey's "Education of Isabella the Catholic." The atmosphere encompassing the tall young princess, with the royal arms of Castile and Leon on her vesture, is conventual. Nuns accompany her, a serene-faced older nun reads to her from a large book. Isabella listens, her soul, mirrored in her limpid eyes, translating the spoken word into dreams for the honor of God and the glory of her country. Clearly, as on a written scroll, the story tells itself.

On an adjoining wall hangs what might be called the continuation of this picture, the "Columbus in the New



World," where, amid circling legions of rosy flamingoes, the kneeling Discoverer plants the standard of Spain on the shore of the newly found Continent. Catholicism's inalienable right to the sponsorship of the Americas is emphasized in the figures of the kneeling and upstanding ecclesiastics. Triumph breathes from this canvas—not that of Columbus only, but of the artist, sure of his accomplishment in that medium of oils which had been a later flowering of his genius.

The mode of lofty exultation informing the Columbus is repeated in the large canvas of the "Crusaders Sighting Jerusalem as the Sun Rises," as to which one may well believe the adoring faith irradiating the countenance of the kneeling younger knight is a reflection of that which, though borne by currents deflected from their original Source, illumined the intellect and soul of this non-Catholic American painter. Indeed this picture, with its king and knight and man-at-arms, each figure so eloquently expressive of the spirit that animated the Crusades, gives to the beholder something of the enkindling thrill which vibrates through the sonorities of Chesterton's "Don John of Austria."

Though the painting "The Three Marys at the Crucifixion" was destined never to be completed, the reverence of presentation and originality of grouping command deep interest, lacking though the canvas be in that fervor of coloring which so generally enriches Abbey's paintings.

But while dwelling thus more particularly on the examples of the artist's work which indicate the spirit of an indwelling Catholicism, it would be as narrow as unjust to deny their appropriate meed of praise to the other pictures, great and small, in the collection. Abbey's preoccupation with the historic-romantic is arrestingly presented in such canvases as "The Penance of Eleanor, Duchess of Gloucester," "Cassandra," "Iago," and related themes, drawn from the more majestic Shakespearian drama.

It is regrettable that two of the most distinguished of Abbey's works on these lines are absent from the present exhibition. The vast and gorgeous (the only words that fit) "Trial of Queen Catherine of Aragon," is represented here only by two experimentary studies. The completed picture, once the sole pictorial ornament of the great marble dining-room of Senator Clark's Fifth Avenue palace, is now hanging in the Corcoran Gallery, Washington. So too, though Abbey's first conception of the sinister Goneril and Regan appears here, the finished canvas, with all its splendors of hues and distinction of figures, graces the Metropolitan Art Museum.

Nothing more jocosely redolent of the springtime may be well imagined than the lad and lass pursuing their way along the blossoming garden-path of "A May-Day Morning," which possesses additional interest because of the fact that this was Abbey's first important essay in oils; up to that time he had been devoting his thought and energies to the drawings which form so large and engaging a part of the present collection.

To the lover of Shakespeare, to the admirer of Herrick and Goldsmith—to all who take joy in the idyllic, the

fanciful, the fine—there is in these black-and-whites a delight not to be foregone. Looking at them, one realizes how richly, how imaginatively, Edwin Austin Abbey lived the productive years of the life which ended in its fifty-ninth year.

Here, out of the literary galleries of the past they come marching—if one may apply the word to a company so variegatedly informal—Goldsmith's crotchety Schoolmaster and the urchins who feared him, the beloved Pastor, whose "looks adorned the venerable place," and all the other unforgettable figures of the "Deserted Village." Here are the lovely, whimsical demoiselles sung by Herrick, in their proper peacock setting; here the enticing ruralities of lyric swain and milkmaid seen against backgrounds of hawthorn hedge and apple blossom: Shakespeare, too, in all his modes, from the gayeties of "Twelfth Night" and the enchantments of "Midsummer Night's Dream" to the tragic solemnities of "Hamlet" and "Julius Caesar."

A supreme merit of this exhibition, taken in its entirety, is that it triumphantly challenges the ultra-modernistic thesis that realism is synonymous with the ugly, the grotesque, the chaotic; for Abbey, master of a finished technique, realist as well as romantic, knew that Beauty is in itself the fine expression of Truth.

He was born in 1852 and died in 1911. That he spent the major portion of his art life abroad, may be attributed to the encouragements he received there, the friendships that literally garlanded his way. That he could and did realize the inspirational values of American history, is shown by the trenchant Revolutionary figure of Anthony Wayne which holds distinguished place in the present collection; that his internationalism did not sap his American manhood is proven by his rejection of the title which was offered to him as a reward for his painting of King Edward's coronation.

So, without reserve, one may say, whether the visitor be art student, lover of literature or plain layman, the time given to a present-day visit to the American Academy of Arts and Letters is time notably well-spent.

### ONE IMMORTALITY

Men march to war and come back on their shields,  
Gaunt soldiers pressed back to the womb of earth;  
And flowers break, petal and leaf, in fields  
That bore them; rocks of might and stones of worth  
Crumble to common dust; the oceans surge  
And catapult their flying foam to spray  
The grinning clouds that bank, and swerve, and merge  
Like yellow heathen hordes in Mandalay.

All earth rebels, and all of earth goes down,  
Crushed knee on cobble-stone, bruised lips  
To lips that sweat in anguish; but above  
The chaos, deathless with the blood that drips  
From immortality, and with one crown,  
Supreme is God, and by His side is Love.

NORBERT ENGELS.

## Sociology

### The Automatic Machine

WILLIAM B. GWINNELL

**I**F the position of Bergson, the French philosopher, is valid that man is distinctively the tool-making and tool-contriving animal, that this is his outstanding characteristic, even more than his reasoning power, then in this twentieth century in our country, which with good reason has been termed the "Machine Age," man is evincing in most remarkable degree that faculty which is his crowning pride and glory. This is the day of the automatic machine, of mass production and minute subdivision of labor. How eager inventive skill applied to machines has added to the productive capacity of our workers is clearly shown by cold statistics.

Estimates as to the extent of the gain differ, but no one questions its reality. The report of the Secretary of Commerce for the fiscal year ending July 30, 1927, stated that between 1899 and 1925, the output of agriculture, mining, manufacturing and the railways increased 140 per cent, while the number of workers in those occupations only increased 34 per cent, or in other words, there was an average gain in production per worker amounting to nearly 80 per cent. The gain was specially apparent during the last six years of this period, when the average output per worker increased no less than 29 per cent.

This marked advance in the productivity of labor has been reflected in higher standards of living and more comfort, in more leisure and greater expenditure upon luxuries, in a remarkable increase in the number of youth seeking higher education in colleges and universities. A distinguished French economist, André Siegfried, in "America Comes of Age," a book on American civilization, published in 1927, emphasized the remarkable rise in the standard of living. Among the signs and proofs of this which he mentioned were: the ownership by the United States of eighty-one per cent of all the automobiles in existence; the great increase in savings-bank deposits and the assets of building and loan societies; the large additional number of owners of railway securities and of shares of stock in industrial concerns; and the stupendous sums invested in life insurance. In 1925 there were approximately 83,000,000 policies in force, representing a face value in insurance of \$60,000,000,000.

Those material gains are plainly on the surface, and he who runs may read their signs. But there is another aspect of the situation, not lying on the surface, yet most real and of profound significance—the deleterious effects upon the workers themselves of automotive machinery, and a growing monotony of task. These effects are both psychological and sociological; effects upon the character and actions of the individual, effects upon community life. As to the precise nature and extent of these effects, opinions differ. Arthur Pound in his notable book, "The Iron Man in Industry," denounced vehemently the deteriorating influence of the automatic machines, the Iron Man, upon the mind and character of the worker. Among the results he saw were the dulling of the mind, the

transformation of workers from trained machines to mere machine tenders, their reduction to a dead level of mediocrity, a growing army of "homeless, wifeless men" and "foot-loose women," a loss in moral fiber. A modern political economist thus flames with righteous indignation against the automatic machine: "But what can be said of the great mass of machine tenders, whose monotonous task only the most vivid imagination could clothe with life or with pleasurable emotion? Specialization has reduced these processes to a tread-mill barrenness. Once they have been learned, the idea of excellence ceases to be associated with them." Other observers endeavor to look at the question in a broader and more optimistic fashion, to dwell more upon palliatives and remedies.

What, after all, is the nature of modern production in this country, in its main divisions? In the first place, there is the great group of workers whose tools, however perfected, are still essentially hand tools. These are, chiefly, the plasterers, the masons, the carpenters in the building trades, the many factory operatives, especially in the smaller factories, who still do work requiring great skill of hand. Furthermore, machines have been classified under two heads: "those which lengthen and strengthen the arm of the worker without displacing his will as the vital function of work, and those whose principal function is to supplant the worker, or to reduce his function to a minimum." And with this basis in mind, machine workers can be themselves classified into two main groups. In the one group, the worker is the master of the machine, its controller. In the other group, the worker is the slave of the machine, its tender.

In the first of these two groups, the workers who have strenuous exercise for their will and their ingenuity in the guidance of the machines they operate, there may be said to be two subdivisions: one, those whose toil is also varied by change of locality, such as farmers with their tractor plows and their harvesting machines, auto-truck drivers, trolley-car operators, railway engineers; and the other, whose machines are anchored in one spot, such as engineers of factory power-plants, trained machinists using lathes, planers, shapers, and drill presses in the production of varied kinds of articles.

In the second of the two main groups, are the machine feeders, in endless repetition performing the same operation day after day, like the man whose task was shoving metal rings across a six-inch space to a machine from which they emerge a few seconds later slotted. If this be regarded as at all a valid description of modern production in its approximate outlines, then the machine tenders whose lot has been so deplored represent only part of the great body of workers. And further, it should, in all justice, be remembered that monotony of toil has been found in considerable measure in factories ever since the beginnings of the industrial revolution in England in the eighteenth century. What is being so hotly denounced in modern production is but an accentuation of a customary condition. Besides this, it is also true that automatic machines, in part at least, do but replace operations which, though they involved more of



hand work on the part of the operator, yet were in reality quite as monotonous as the machine tending, and more exhausting. But with all deductions and allowances that can be made, there remains in modern machine-production a substantial modicum of deteriorating effect upon the worker.

Suggestions as to methods by which industrial leaders can lessen and in some instances, eradicate this effect, will be offered in another paper.

## Education

### The Adult-Education Movement

RAYMOND J. GRAY, S.J.

**I**F a demand for more and more education be one of the indubitable marks of the time, the most striking, the most phenomenal evidence of this demand is the unprecedented interest which, within the last decade and a half, has been displayed by adults in their own improvement. Of late this interest has developed into a movement, and this movement may, with some justice, be termed the most significant educational trend of our generation.

A modern writer (Everett Dean Martin) gives the following vivid picture of what has been taking place:

The evidence is unmistakable that there is an important change in the attitude of the public toward education. . . . Until recently, people have thought of education as something for children, something which a man either got or missed in his early years, something which he generally forgot in his mature years. To the average person, education was a matter of fond memories or of unpleasant associations with teachers, school houses and experiences of childhood. The "highly" educated person was the exceptional person in the community; discussions of the philosophy of education did not appeal to a wide public interest. Now higher branches of learning are being pursued by numbers of people outside regular educational institutions. Something very significant is happening. Perhaps at no time since the thirteenth century has the desire for knowledge so nearly approached a mass movement.

The almost unlimited advantages a new and progressive nation offers to all who are willing to strive to get ahead is an important factor in this condition. On every hand one beholds individuals—statesmen, lawyers, competent business men—who with a little persevering effort have risen from obscurity to prominence. And although many believe this success to be dependent upon some short cut, some trick or other, yet the conviction is undoubtedly spreading that it does not suffice to read a book or two, or attend a lecture to become an educated man. However distasteful the process, one must go to school again. It is coming to be admitted even among the laboring classes that a real education is impossible without intellectual training and that such training not only takes time but is something that costs.

As a result millions of adults of all ages and ranks of society—fathers, mothers, sons, daughters—are to be found regularly attending public evening classes, or enrolled in private correspondence courses. Some are students at special schools, technical, commercial, or academic institutions, which offer progressive instruction in high-

school and college subjects. Others are diligent in their attendance at open forums, institutes, study clubs, reading circles, debating groups, amateur literary societies, workers' colleges; not to mention those who assist at the many public lectures on educational questions weekly given in our cities by civic or religious organizations, or at Chautauquas and lyceums—partly educational which even the smallest communities occasionally afford their constituents.

It is only of late that professional educators have begun to analyze this situation and to become aware of its importance. In a recent Government bulletin, Mr. L. R. Alderman assigns two reasons for the extraordinary growth of adult education; first, the fact that adults have shorter working hours, and second, a better understanding on their part of the principles underlying all true education. He tells us adults are gradually realizing that a normal individual must continue to make mental adjustments as long as he lives. Nor is this surprising, for education is nothing else but a successful attempt to make proper adjustments to environment, and the environment which, at present, surrounds any person is so many-sided, so rich, so diverse, that few can be said to be properly adjusted to it. The contributing factors to this environment include all that has been preserved from the past as well as everything that is occupying the present. The result is the highly complex society in which the ambitious adult finds he has to struggle to make a living.

The nineteenth century [continues Mr. Alderman] is said to have been a time when the rights of childhood were emphasized. The first quarter of the twentieth century witnessed a marvelous growth in the field of secondary education. During that time the attendance in public secondary schools in the United States increased 437.7 per cent. During the same period attendance in elementary schools increased only 37.9 per cent. It is now the belief of many people that the second quarter of the twentieth century is starting with the promise that education will be accessible to all persons in the United States.

A short sketch of the reactions of recognized educators to the adult-education movement may not be out of place here.

For some years Dr. John J. Tigert, until recently United States Commissioner of Education, had been watching with interest what was going on. In May, 1924, he summoned a national conference on home education to be held at Minneapolis, Minn. Representatives of thirty-three States, including librarians, members of State parent-teachers associations, and university extension officials responded to the invitation. An important result of the conference was the appointment of a national committee (and later of several State committees) to draw up plans for the promotion of reading in the home. The same year the department of immigration education of the National Educational Association was enlarged to include the supervisors and teachers of native illiterates, and its name was changed to the national department of adult education. This department has gradually come to include many of the foremost workers in adult elementary education of the various states. The following year, 1925, the United States Bureau of Education added to its staff a specialist in adult education whose duty it is to

collect and publish data on the progress made in this field.

To satisfy the growing demand for a more exact knowledge of the present status of adult education in the United States, the Carnegie Corporation of New York, in 1924, appointed a commission to undertake a preliminary canvass of the subject. Upon the receipt of a favorable report from this commission the Corporation decided to sponsor a nation-wide survey to ascertain the amount of interest in adult education throughout the country and the nature of such agencies as existed for helping the movement along. At the same time, with the aid of a subvention from the Carnegie Foundation, a study of the public library's relation to adult education was begun by a select committee of the American Library Association.

The response to these investigations was so unexpectedly cordial, and so many interesting facts were discovered that, before the completion and publication of the surveys, the members of the Carnegie Corporation decided to summon a meeting of representative educators and sociologists and lay the matter before them. Thus in October, 1925, at Cleveland, Ohio, it was unanimously agreed that the time had come for a concerted effort to coordinate all existing activities in the realm of adult education. Similar results were obtained from regional conferences in New York, Nashville, San Francisco and Chicago. The outcome of these meetings was the organization, in March, 1926, of the American Association for Adult Education. The purpose of the Association which includes the most prominent educators in the land, is not to supervise or standardize, much less attempt to control, the adult-education movement. Its aim is rather to bring together all who are professionally interested in adult education and assist them in coordinating their efforts and in making their work better known.

In October of the same year appeared the following volumes containing the results of the surveys sponsored by the Carnegie Corporation: "Educational Opportunities for Young Workers," by Owen D. Evans; "The University Afield," by Alfred L. Hall-Quest; "Correspondence Schools, Lyceums, Chautauquas," by John S. Noffsinger; "New Schools for Older Students," by Nathaniel Pfeffer; "Libraries and Adult Education," by the American Library Association. These studies unquestionably represent one of the most important contributions made to educational knowledge in recent times.

Although the progress of the adult-education movement is so marked in the United States, it would be a mistake to believe that our country is the only one in which such activity has been taking place. In many of the European nations—as a result of the new democratic ideals that have come to the forefront particularly since the War—a similar interest in adult education is being manifested. In fact the movement is so widespread that it may be said to be confined to no single country or continent. An association called the World Association for Adult Education, with headquarters in London, was founded some nine years ago for the express purpose of furthering the movement in all the civilized countries of the globe. It

has been very active especially in England where some unique experiments in workers' cultural education have been carried on, in Germany, Holland, Sweden, and Denmark where People's High Schools and Folk High Schools (those in Denmark going back half a century and voluntarily attended by twelve per cent of the entire population and thirty-one per cent of the adult rural population) have wrought remarkable changes. The World Association publishes bulletins reporting the advance of the movement in the United States, England, France, Germany, Austria, Italy, Switzerland, Holland, Spain, Denmark, Norway, Sweden, Czechoslovakia, Russia, Finland, South Africa, Australia, China, and Japan.

In subsequent articles we shall describe the present status of adult education in the United States.

### With Scrip and Staff

THE year 1929 will be honored as the fiftieth year of the priesthood of Pope Pius XI. Pilgrimages and other appropriate celebrations are planned for the year; which was opened by the Holy Father on December 20, the fiftieth anniversary of his ordination, in a peculiarly impressive way. Sixty little boys and the same number of little girls received that morning their first Holy Communion from the hands of the Pope at the High Altar of the Church of St. Peter. The children, who came from the people living immediately around St. Peter's, had been instructed and prepared in the "Oratory of St. Peter," the institution for welfare and religious instruction conducted by the Knights of Columbus in Rome. Each child received a memorial medal of the great event, which will be bound to live in their memories forever as indeed a day of days.

FIVE hundred years will have passed, in the summer of 1929, since the famous "whirlwind campaign" of St. Joan of Arc. Beginning with February 23, when she left Vaucouleurs, she arrived at Chinon on March 6. She was at Poitiers from March 28 to April 7; at Blois, from April 24 to 28. Orleans was delivered by her from the English on May 8. Blois, Tours and Loches then followed. She was victorious at Jargeau on June 11-12; at Meung on June 15; at Beaugency, on June 17; at Patay, June 18; then met the King at Rheims, which she left June 27. Passing through Auxerre, she was at Troyes July 10; Chalons, July 15. She entered Rheims on July 16, with the King, who was crowned there July 17. She besieged Paris on September 8, where she met her first obstacle, was wounded, and ended her career of victory.

Students of her history may find interest in commemorating, at least mentally, the dates as they come. Plans are being made for marking each spot with some appropriate token, for the benefit especially of autoists.

FIFTY years in the life of St. Peter's College, Jersey City, were commemorated on November 28 and 29, 1928. At a Pontifical Mass, celebrated by Bishop Walsh, of Newark, Father Ignatius Smith, O.P., recalled the



past glories of St. Peter's. The College was first opened on September 3, 1878. Among the original trustees and incorporators of the college was Father John Bapst, S.J., whose dramatic experiences at the hands of fanatics in Maine were told of in our issue of October 27, 1928.

During the World War, the pressure of circumstances forced the closing of St. Peter's as a college; it being retained merely as a High School. In his jubilee address, however, Father Joseph P. O'Reilly, S.J., the present Rector, expressed the hope that in the very near future the pre-war status as a college would be restored, and the way set for rapid growth in coming years. A new site has been acquired with a view for the future St. Peter's.

THE restoration of St. Peter's, however, will have an interest not merely for its own alumni, past, present and future; or for the local community of Jersey City, and the forty or more towns and cities within the New York Metropolitan area which have both given to the college and received from it. It will mark another step forward in that long, slow process, extending over a century or more of experience, by which the American people, Catholic and non-Catholic alike, have been gradually feeling out the advantages and the disadvantages of the smaller as compared with the larger unit of college education. Little by little the realization has come that the expansiveness of the university and the intimacy that in some form or other must characterize college life, are two separate and distinct things. After two generations of speculation and gradual experiments, Harvard University has come to adopt the small-college idea within the greater framework of the university; and immense sums are now being offered for the establishment of individual "colleges" analogous to, but not strictly imitating, the English University collegiate system. With the broadening in scope and activities of our Catholic universities comes also the understanding that college life, as such, has something that can never be translated into the terms that belong strictly to the university idea. The small college has not only a difference in numbers and size from the larger college. It has also a species all of its own. Just what is the particular value of that species may be learned, perhaps, from studying the development of St. Peter's and other smaller colleges in future years.

G OVERNOR Moore, of New Jersey, speaking at the celebration just mentioned ("I might," said the Governor, "have been a St. Peter's graduate if my parents had been born in the right part of Ireland"), used a homely comparison which may console many a hard-worked teacher. The Governor compared the college to the immense clock face which surmounts the Colgate soap factory, and explained:

When I saw this clock installed I exclaimed, "My, what a big clock!" But I was corrected. A man near me said: "That's not a clock." He explained he was the man who made it. He took me down in the basement of the building, where he showed me a small box. "That," he said, "is the real clock. Every time the minute hand moves, it makes the minute hand on the roof move. This is the heart of the whole thing." And so it is at

St. Peter's. The faculty "makes things move"; creates the finished product out of the rough diamonds.

In other words—to talk like a philosopher—the maximum of visibility and motion on the part of professors, students or even coaches and teams is not necessarily the greatest degree of educational force.

After pondering ten years, Mr. Einstein has discovered that magnetism and mechanics are one and the same thing, provided you get the real inside formula for them. Possibly in another ten years he will find the formula for that kind of magnetism by which some quiet, modest teachers—little known in a busy world—manage to create men who are able to think and act for themselves.

ON Ash Wednesday, of this year, the German Republic will be ten years old. One half of the time that has elapsed since the proclamation of the Republic at Weimar on February 13, 1919, Catholic Centrists, Fehrenbach, Wirth, and Marx have occupied the position of Chancellor of the Reich. Save for a short interruption, the Socialists have not been in power since 1922. The reins of government have been largely in the hands of the Center Party. Yet opposition to the party, coming apparently more from post-war restlessness than from any definite cause, have brought on a certain crisis in its history. It was easier to unite the Center in the days of its heroic pioneers—Windthorst, Mallinckrodt, Ballestrin, Franckenstein, Hompesch, and many others—than in the hour of its relative triumph, even with so many of the painful disabilities abolished that had so long rested on German Catholics.

When actual leadership then was at stake, the party judged, from its years of wise experience, that personal magnetism would hold it together more than the mere mechanics of political ability. The Congress of Cologne, held in December past, felt the need of emphasizing the ideal, the idealistic elements in their party program. Social and economic activities would not be slighted, but the time had come for a man who could interpret the lofty Christian ideals of the Center party in an especially convincing way, and could harmonize all elements that tended to discord. In order to replace Dr. Marx, the former honored President of the party, the party committee had proposed to entrust the presidency to a counsel of three members, Deputies Joos, Stegerwald and Kaas. The assembly was opposed to this plan. A president was voted upon, and the choice fell on Msgr. Ludwig Kaas, Canon in Trier (Rhineland) since 1924. In the testimony of his competitor, Dr. Stegerwald, Msgr. Kaas is a man "above all suspicion," a man fit to carry out the ideal of German Catholics, "loyalty to God, Church, people and country."

Msgr. Kaas, born in Trier, May 23, 1881, has had a distinguished career as professor and author of works on canon and civil law. He represented Germany at the international conferences of London, Paris and Geneva.

Precisely the fact that Msgr. Kaas represented no one class, writes Dr. Otto Kunze in the *Allgemeine Rundschau*, marked him out as the needed leader. "The most non-partisan of men:—a priest." Far better for the

party, he says, than an elaborate plan based on political scheming. He continues:

The common Catholic viewpoint does not suffice for the German Catholics to achieve a creative policy. A common national ideal must be envisaged, such as corresponds to our history: the history of a people that was entirely Catholic for eight hundred years, and which during those years built up a world empire;—a people which for three hundred years after its religious division still upheld the idea of that empire and which carries today its fundamental idea. This idea is the only idea which can save European civilization: that of German and of European Federalism.

On the broad shoulders of Msgr. Kaas rests in great measure not only Germany's hope, but much of Europe's hope for peace at the present day.

NOT only in its views on questions of our times, but in many points of form and treatment, the German national Catholic weekly, the *Allgemeine Rundschau*, published in Munich (Galeriestrasse 35, 18 mks. a year), is close to AMERICA amongst our contemporaries. On December 22, past, it celebrated its silver jubilee. It was founded in 1903, by a Catholic layman, Dr. Armin Kausen (born January 10, 1855, and died at Munich March 15, 1913). Specially interested in the affairs of his native Bavaria, Dr. Kausen gave nevertheless a wide view of national and international problems "not according to the changing mood of the day, but from the broad standpoint of the Catholic view of life."

The *Rundschau* has always stood for international collaboration, and its objective style of writing, combined with patience and tolerance for those of other lands and other ways of thinking, make this representative Catholic periodical an agent for peace in the troubled conditions of Central Europe at the present time. We add gladly our congratulations to the many which have been offered to its present editor.

THE Convent of St. Mary Magdalen, of Speyer, in Germany, celebrated recently the seven-hundredth anniversary of its foundation. This convent is one of the few which have withstood the process of secularization which caught so many of Germany's old Catholic sanctuaries in its grasp. At the celebration, the Papal Nuncio, Msgr. Pacelli, recalled that the halls of the convent had once heard the mighty voice of St. Bernard of Clairvaux, when he called the nations of the West together for the crusades. For seven centuries the ancient convent has been a center of feminine culture and piety in the German Palatinate.

THE PILGRIM.

#### SOURCE

Evening lies in shadow on the land.  
One clump of trees the dark horizon breaks.  
One star is gleaming in the heaven spanned  
In gray-blue luminosity, and wakes

A silver radiance in the hanging air.  
There is no sound except the constant far  
Chirping of crickets; no movement saving where  
My thoughts ascend, to dwell beside that star.

MONROE HEATH.

#### Dramatics

### Two Interesting Plays

ELIZABETH JORDAN

IT is a happy hour at the beginning of this New Year when I am able to commend a New York play. Not only can I commend it but I can be enthusiastic. Not only can I be enthusiastic but I can urge the readers of AMERICA to go to see it, and I can predict that they, too, will be enthusiastic.

The play, as most readers will know before I get 'round to its title, is "The Kingdom of God," written by Martinez Sierra, (author of "The Cradle Song"), translated by Helen and Hartley Granville Barker, and produced by Lee Shubert at the new Ethel Barrymore Theater, with the beautiful Miss Barrymore in the leading role. The role is the character of a nun, Sister Gracia of the Congregation of St. Vincent de Paul, and the play's three acts show us the superb growth of that nun's mind and soul during a period of fifty years. She is nineteen in the first act, helping to care for the inmates of an old men's home. She is twenty-nine in the second act, and her work has taken her to a hospital for unmarried mothers. In the third act she is over seventy, mother superior of an orphanage in a locality so poor and so lacking in charity that she and her Sisters and their small charges are almost starving together.

You will be told various things about "The Kingdom of God." For one, that it is depressing. Don't believe it. There is nothing depressing in the spectacle of a great soul rising above earthly troubles and raising others above them, too, by the sheer force of its splendor. Another criticism (that of most of the press critics), is that the play lacks action. Don't believe that, either. If the life of one who works for God sixteen hours a day for fifty years lacks action then there is no action in the world.

A few spectators—a very few—may resent the suggestion of the unexpressed and immediately repressed human love which so briefly blazes in the heart of the lovely young nun. In one poignant scene the physician of the maternity hospital, himself a friend and helper to the poor, loving Sister Gracia and knowing that the vows of Sisters of her congregation are taken only from year to year, begs her to leave the work in which she seems breaking down and to marry him, dwelling on the good they can accomplish together in the outer world. She forbids him to mention the subject again, she sends him away, and that very day she has herself transferred to another institution. The pure who find impurity in that situation will do well to think before they admit it. It was this scene, however, that aroused my only inner criticism during the progress of the entire play. Incomparable during the first act, nothing short of magnificent in the last, it seemed to me that here in the second act Miss Barrymore yielded to a temptation to "emote." One could almost hear her telling herself: "Here's my chance. This is my big scene. Let me go to it!"

It was not her big scene, though it would have been



a big scene if she had touched the strings of her art more softly. Her big scene is the climax of the play, in the third act, where she checks a revolt of hungry children and turns their thoughts from their empty stomachs to the good they can later do in the world. She herself is over seventy, and lame and hungry and very weary. All day she has battered at inhospitable doors, vainly asking aid for her orphanage. But she gives us one of the finest examples dramatic art has offered us of courage and wisdom and sweetness and of the beauty of an indomitable, unconquerable soul. It is an exhibition no lover of life and art should miss.

The Theater Guild, having bored its audiences to utter exhaustion by its first two offerings of the season, "Faust," and the revival of Bernard Shaw's "Major Barbara," has now made handsome amends with its third production, "Wings over Europe," a play written by Robert Nichols and Maurice Browne, and staged by the brilliant Rouben Mamoulian, who taught other directors so much two years ago when he put on "Porgy."

"Wings over Europe" is not as great a play as one of its authors, Mr. Nichols, obviously thought it was when he came out the opening night to make his curtain speech. But it is a brilliant, arresting and deeply interesting piece of work. During its three-hour run the men and women of its audience forget that they are being slowly suffocated by heat and bad air—and that is the finest tribute Guild Theater audiences can offer Guild attractions. Why someone doesn't open at least one door or one window—but we were speaking of the play.

The plot is very "different." Francis Lightfoot, a young genius, discovers the secret of unlocking the energy of the atom. The discovery, of course, is cataclysmic. It puts all power into his hands. It will make man the master of the universe, will indeed enable man to destroy a world in a few seconds. Desiring this discovery to be used only for the good of man, he absently offers it to the British Cabinet at a special meeting held to consider his gift. His mistake is at once evident to him and to the audience. Messrs. Browne and Nichols do not admire the British Cabinet and they do not care who knows it. The scene in which the Cabinet considers Lightfoot's discovery may never be popular in London, but it goes well here. It is amusing, it is even brilliant, and there is a singular plausibility about it. One feels that the young man has really made this marvelous discovery and that here is precisely the way the British Cabinet would consider it. Perhaps the most amazing feature of the play is the plausibility of an impossible situation. One knows certain things could not happen—and one believes they are happening before one's eyes.

A great deal happens. Young Lightfoot is infuriated by the selfishness with which the Cabinet members consider his discovery. To each of them it means not the ultimate good of man but his own individual glory and England's increased greatness. Feeling that they are not worthy to live, and being impulsive like most geniuses, he announces his intention to destroy the world in half an hour. He then departs, leaving the Cabinet members to prepare for their grim fate.

It is possible, even probable, that given this situation in real life a few Cabinet members might hasten home to try to save the baby, or at least to die in the bosom of their families. Nothing of that sort happens in the play and no one in the audience expects it to. Every member of the cabinet remains in the Cabinet room at 10 Downing Street (in which every scene is laid) waiting for the end and occasionally reviling his companions, and that, too, seems strangely plausible. This scene, in which nothing is done till its end, and very little is said, is the most thrilling of the play; and the thrills it holds are real. Then young Lightfoot re-enters the Cabinet room and one of the Ministers saves the world by shooting him dead—a simple expedient the audience has thought of first and which would probably have occurred long before to any mind but a Cabinet Minister's.

It is said that a dead body, disinterred after years of burial, may look perfectly natural till the air touches it. Then it disintegrates. I thought of this unpleasant fact as I watched the finish of "Wings over Europe." With the shooting the play went to pieces. The rest was mere talk and other noises. It was a pity, but one cannot complain. One had already been given an evening of thoroughly good entertainment.

Family men may be glad to know that there is not a woman in the cast of "Wings over Europe." Women in the audience also seemed satisfied with this situation. The members of the British Cabinet are a manly-looking lot and young Lightfoot, Alexander Kirkland, a newcomer to the New York stage and a fine actor, is also pleasant to gaze upon.

Being now well established in the genial habit of praise I would like to say that the play young Bill Brady has found and is producing for his sister, Alice, is also one of the season's best. I cannot do it. This drama, "A Most Immoral Lady," written by Townsend Martin, in which Brady, Junior, in association with Dwight Deere Wiman, is starring Alice Brady at the Cort Theater, is an unpleasant offering written around an unpleasant theme. But Miss Brady, one of the best of our younger actresses, does some wonderful work in it and that work has won for the play a place among the season's successes. The plot, briefly, is this:

Humphrey and Laura Sargent, husband and wife, are living by their wits. Having a taste for luxury and a distaste for work, they earn their joint income by the "wronged-husband game." Laura, young and attractive, fascinates a rich man and makes a late night appointment with him in her own home when her husband is supposedly out of town. The husband returns, acts the role of a man horrified and broken-hearted, and finally accepts a large check from the visitor to give up the divorce and attending publicity Humphrey has threatened. Then the precious pair divide the spoils and look for another victim. Laura finally falls in love with one of the victims and refuses to go through with the plot concerning him. So great is her love that she and her husband separate, still the best of friends, and she goes to work. The man she loves has married another girl and eventually he and Laura meet in a gay restaurant in Paris, whose gayety

provides opportunity for some original dancing specialties. The lover's wife has wearied of him, as well she might, and is about to divorce him. Laura is already divorced, so the final curtain falls on the prospective union of these loving hearts. The entire play is an earnest working-out of the theory expressed in Rosina Vokes' old song,

No matter wot ye do,  
If yer 'eart is true.

But let me say once more that Alice Brady's acting in this unworthy offering is remarkably fine. That, too, is true, and it ought to help me out with William A., junior.

### REVIEWS

**Dictionary of American Biography.** Vol. I: Abbe-Barrymore. Edited by ALLEN JOHNSON. New York: Charles Scribner's Sons.

With this volume, a library section that has lain bare has begun to be competently filled. Twenty volumes are prospected in the present plans of the "Dictionary of American Biography." Being similar in scope and aims to the "British Dictionary of National Biography," it is not impossible that this American biographical series may be considerably increased in the number of its volumes during the years to come. The project to gather into one series the life stories of the outstanding American nationals was first seriously considered about 1922. As might have been expected, the greatest hindrance to the work was the lack of funds. This difficulty was solved by the action of Adolph S. Ochs, President of the New York Times Company, who offered a subvention of more than \$500,000 for the carrying through of the project. With an editorial staff headed by Allen Johnson, and under the auspices of the American Council of Learned Societies, the enormous task of selecting the proper subjects for the biographies and of having these subjects authoritatively treated was begun. The brief "Introduction" indicates the lines along which the "Dictionary" was planned. There were problems of exclusion and inclusion; some of these were such as would trouble the projectors of any national biography: others were peculiar to this country where men of varied nations and races had lived, and that before the United States came into being. Hence, there appear persons who neither by birth nor by naturalization were citizens of the United States but who, nevertheless, were important in the development of the nation. Again, with the vast expansion of the country and with the rise of new employments, the lines could not be drawn too closely. A base-ball player or a showman might loom as large in the national consciousness as a theological divine or a statesman; all the types have been included, but only those persons who have passed beyond mediocrity. The biographical material includes the most recent research and, as far as possible, is derived from original sources. The statement is concise and direct. The contributors to this first volume, more than 250 in number, have each written their contributions with fairness and skill. There has been a need for such a biographical dictionary as this, but it has been well that it was not attempted before our own times. Heretofore, the Catholic contribution to the United States was obscured either through the ignorance or through the ill-will of those who would be likely choices as editors. A very agreeable change has come over the leaders in scholarship, and that change is reflected in this work. Not only have Catholics been chosen as contributors, but a very earnest effort has evidently been made to list the Catholics who have distinguished themselves. Nevertheless, a close examination of the biographies reveals the omission of many names that mean something in Catholic circles. Among such may be mentioned Bishops Allen and Amat, and one of the first women of New England ancestry to become a nun, Ethan Allen's daughter, Frances Allen. Then there are Bishops

Bacon and Barron, Francis A. Baker, the Paulist, Father Barbelin, the apostle of Philadelphia, and the very notable Barbers, Daniel and Virgil. That persons of this type are not listed seems strange in view of the inclusion of so many churchmen of other denominations who achieved merely local or typical influence. Despite these comments, the work has been undertaken in a broad-minded spirit and gives promise of being carried through in a way that Catholics may thoroughly approve. F. X. T.

**Twelve Portraits of the French Revolution.** By HENRI BÉRAUD. Translated by MADELEINE BOYD. Boston: Little, Brown and Company. \$3.50.

These biographies include Mirabeau, Danton, Robespierre, Saint-Just, Marat, Desmoulins, Verniaud, and King Louis. Four additional chapters treat of the women; the soldiers and the generals; the leaders of the mob and the secondary figures in the most terrible and destructive of social disturbances in modern times. It is always a fascinating period to read about and this treatment of it is easy reading, both from the attractive though somewhat partisan way in which the clear-cut portraits of the men of the Revolution and its causes and progress are presented in a combination of history and biography, and with a novelty of typographical format. The translator has made happy effort to preserve the literary charm, color and dramatic quality of the original. A curious slip, however, might be noted. In the Marat chapter, describing the session of the Convention, September 25, 1792, she tells how Marat "took a revolver from his pocket" and pretended to think of suicide. Again in the chapter on the women of the Revolution, she relates that the Amazon de Méricourt led the mob to Versailles, October 6, 1789, with "a revolver in her belt." Yet Connecticut for the ninety-three years since that date has been boasting that Samuel Colt took out his patent for the revolver in 1836! T. F. M.

**Fabulous New Orleans.** By LYLE SAXON. New York: The Century Company. \$5.00.

The title of this book reminds one of the statement of Stevenson that there are a number of things filling up the world and that there are a corresponding number of words, but the words seldom represent the things. Here one finds New Orleans called "fabulous," which epithet does not apply to it in the least. The title is a misnomer, and the book itself adds nothing of value to the history or literature of the Crescent City. Surely there is nothing fabulous about New Orleans with its 210 years of clear-cut history and well-founded traditions, unless we classify as such the misstatements of some of its historians and guide-book writers. Misstatements were advanced by Gayarré and taken up by Norman, King and others as if they were historical facts, and these have been tenaciously held to by nearly all subsequent writers, including the author of the present volume. That this is no off-hand assertion, instance "The War Between the Capuchins and the Jesuits" which is supposed to have resulted in the Pope expelling the Jesuits from New Orleans and Colonial Louisiana! Then, too, the oft-repeated misstatement that there is a Mass celebrated every Saturday evening at sundown in the St. Louis Cathedral for the soul of its founder! Lyle Saxon adds to the list by stating that the old Ursuline Convent on Chartres Street is at present vacant. None of these things are facts and therefore none of them are history. Furthermore, scattered throughout the volume may be found implications rather than statements that are liable to give a false impression of things Catholic. This, of course, is to be expected from a writer who admits in his volume that he belongs to no church. The illustrations are the best part of this volume; the cover is gaudy, and the style of the literary contents is rather loose. The volume is dedicated to Grace King, herself the author of "New Orleans: The Place and the People." Miss King, if we except a few misstatements into which she was led by a too ardent following of Gayarré, has more effectively



combined the literature and history of the Crescent City than any other writer; and her book will continue to be in demand as the classic exposition of the glamorous city on the banks of the Mississippi despite the advent of its would-be rival. J. J. O'B.

**A Nobleman of Italy.** By REV. A. KOCH, S.J. Translated from the German by Rev. D. Donnelly, S.J. St. Louis: B. Herder Book Company. \$1.25.

Consequent on Father Martindale's scholarly study "The Vocation of Aloysius Gonzaga" published last year, one would have thought that the saintly Mantuan nobleman would long have awaited another biographer; at least that there would be little novelty in any new presentation of him to the world. However, Father Koch's story of the Patron of Youth is not without distinctive merits. By comparison with Father Martindale's volume, it lacks the finish of a scientific biography. From an inspirational viewpoint, however, it will probably make more appeal to American young people, and it was for youth especially that it was written. The two books have this in common, that they stress the truth that Aloysius was as manly as he was pious, that there was nothing effeminate about his sanctity, that his spirituality was virile and practical, and that he combined in his character all those strong qualities that appeal to youth in any period and especially in our own. In him nature and grace blended harmoniously and the defects of the former were severely eradicated by the self-discipline which the latter made possible. Aloysius was no weakling but warm of affection, keen of intellect, and strong of will. His virtue was able to withstand the tests to which he was exposed because he was gracious, kindly, humble and long-suffering, not by nature but with the graciousness and gentleness and patience and meekness of Christ. Hence it is that he remains an exemplar of that which is best in youth, rectitude of conduct, prayerfulness, purity, and piety. All this is brought out in Father Koch's story as he analyzes for his readers even the trivial incidents of Aloysius' career to show the motives that actuated them.

W. I. L.

## BOOKS AND AUTHORS

**For Building Character.**—In the popular estimate the heroic holiness of the saints not infrequently dwarfs their humaneness. To offset this somewhat, so far as regards the strongly human affections and friendship of the great Carmelite foundress, Katherine F. Mullany offers a character sketch of "Teresa of Avila" (Pustet. \$1.25). The little volume is professedly concerned "only with her natural character so rarely spoken of yet so utterly charming and attractively interesting." The author gathers her material from various sources, especially the two-volume biography by Mrs. Cunningham-Graham. St. Teresa was preeminently a woman who had a long and painful climb up the hill of perfection, but ultimately reached the top. It is the woman in her that is especially emphasized here and the resolute strength of character that enabled Teresa first to conquer herself and then through years of disappointment, misunderstanding, herculean labor and sufferings, to defend the Carmelite reform.

Young people will find much to encourage them to be ambitious, brave, kind, and generally virtuous in "Electrons of Inspiration" (Techy: Mission Press. \$1.25), the second volume of radio talks by the Rev. Nicholas J. Kramer (Father Nick). Such topics as worry, mirth, gossip, slander, and charity are touched upon. Though not precisely religious the talks are not without their Catholic color. One regrets that where quotations from Catholic sources are so plentiful on all these topics more preference should not have been shown to them than to more popular authors of little religious importance. Moreover, when so much loose talk is prevalent on religious topics, prudence would seem to suggest that special care be taken to avoid misleading statements about the Catholic position. Certainly the author would not be taken literally when he says, "Do you know that a splendid criterion by

which to judge a man's religion is whether or not he is kind to animals?" Or again "Where the line of demarcation between the understanding of the animal and the rationality of the human soul is to be placed is a matter of the greatest difficulty. From what we see at times it would appear that possibly animal intelligence and human intelligence is only a matter of degree."

**On the Fence.**—That phase of the prayer book controversy in England which has to do with the reservation of the "Eucharist" is the occasion for "The Real Presence" (Macmillan. \$1.60) by A. C. Bouquet. The author states his main purpose in writing as an endeavor "to lay before the educated Christian public the facts about localization and to enable them to decide for themselves without prejudice the proper place which sacramental ordinances should occupy in the religious life." Inasmuch as Christ Himself has taught mankind the place of the Sacraments in His Church, and as the volume is at variance with those teachings, its reading evidences how far astray writers on theology can go when they lack authoritative guidance. The book, which attempts to harmonize the discordant forces in the Church of England, will satisfy nobody.

Another volume written with special attention to the needs of the English church is "Religion and the New Testament" (American Branch: Oxford University Press. \$2.50), a series of lectures by R. H. Malden. The Catholic critic will find plenty to criticize in it from the scientific, historical, philosophical, and theological viewpoints. The author straddles the fence between Fundamentalism and Modernism in a useless attempt to keep pace with religious progressives and at the same time to be a conservative. He is staunchly defensive of the Anglican position inasmuch as "if that were to crumble all forms of Protestantism in this country would collapse."

**Of Pedagogical Interest.**—Though "The Community School Visitor" (Bruce. \$1.20), one of the Marquette Monographs on Education, by Sister Mary Salome, O.S.F., will make its appeal particularly to Sisters and Religious superiors, pastors, parents, and others responsible for the education of children will find it profitable reading. Touching a practical parochial-school problem, it portrays the ideal of the school visitor, the nobility of her consecrated work and her objective, and pleads for efficient supervision because of its importance for the teacher, the parent, and, especially, the pupil. For the modern educational scheme the school visitor is a factor that may not be disregarded, and it is important that she be well trained and well informed. Her province is to enhance the value of the instruction given, to encourage good work wherever it is found, and to eliminate all useless expenditure and misapplication of energy.

"Learning in the High School" (New York: Eastern Printing Company) by Milo F. McDonald, is a presentation and analysis of the learning process suitable for secondary education. After treating such broad questions as whom shall we educate and how, the author discusses the objectives to be kept in view in the teaching of particular subjects,—mathematics, languages, the sciences, vocational studies, etc. While all may not accept his theories, principals and teachers in secondary schools may well be recommended to make acquaintance with the book.

No teacher in our Catholic grade schools should be without a copy of "Practical Aids for Catholic Teachers" (Benziger. \$4.50). Sister Mary Aurelia, O.S.F., M.A., and the Rev. Felix M. Kirsch, O.M. Cap., Litt.D., have assembled in this volume an excellent series of talks and stories, a splendid selection of memory gems well suited for Catholic children. In addition to these valuable helps there are numerous suggestions for seat work, instructions on methods and popular devices in modern pedagogy. A carefully arranged bibliography encourages initiative and originality on the part of the teacher so that with a mastery of method each teacher might at will compile her own anthology of stories, pictures, poems, songs and plays.

**Black and White. Strangers of Rome. The Good Red Bricks. The Double. Guyfford of Weare.**

Into the lives of all persons there enter influences that beckon to virtue or to vice. A real struggle, though an invisible one, is waged over the human soul by the two powers indicated by Thomas B. Chetwood, S.J., in his romance "Black and White" (Wagner. \$2.00). Early in the lives of the Plevor children, Ranny and Biddy, there materialized a barefoot, tow-head lad, and an elegant, plausible young flatterer. As the children grew into man and woman, the dominance of the elegant stranger over Rannie increased, so that at college where he was the superman in football, during the Spanish-American War, in Brazil where he laid the foundations for immense wealth, and back home where he became a master of finance, he adopted the code of his evil genius. Biddy, on the contrary, with her heroic devotion to Rannie, followed the leadings of the light-haired stranger. Their divergent paths met at last in a hospital in France, where Biddy, now become a nun, witnessed the triumph of her own guide over that of her brother. The story is a vivid attempt to symbolize the eternal warfare being waged over souls.

One of the strongest plots yet evolved by Isabel C. Clarke is that of her latest novel "Strangers of Rome" (Longmans, Green. \$2.50). Jean and Enid Shirley, during a visit to Rome, came under the influence of the Duke and Duchess of Roccasecca. Enid and the Duke became too familiar, while Jean's friendship with the Duchess waned through too many complications. The years passed. Jean, married, was at peace within the Church. Enid had also married, but her daughter met with stark tragedy when she fell in love with the adopted son of the Duke. The character studies are eminently well done and the complications of the plot are handled with technical skill. The situations are not all pleasant ones, but they are not offensive even to tender consciences.

In the concluding decades of the last century, Chicago was still a pioneering city, with the rawness and the strength of a developing giant. A great deal of its vitality has been transferred from real life into the pages of "The Good Red Bricks" (Little, Brown. \$2.00), by Mary Synon. From the bricks of a single street in Chicago, there rose the characters of this tale: Joe, whose medical aspirations gave place to the pugilism in which he gained the championship, and then cracked: Sally, who became a vaudeville star, but who remained faithful to Joe with that dogged loyalty she had inherited from a father who went to prison rather than betray the guilty political partners: and Violet, who waited and seized the flabby Joe from his wife; these and a variety of lesser characters enact the scene of a rampantly human and riotous tragedy of the city's street. The story is told with vigor, and even with exuberance. Miss Synon is a well-known contributor to Catholic journals, but she has chosen to write a secular rather than a Catholic novel.

With the continued prodigious activity of Edgar Wallace, the Crime Club is assured of available thrillers that are certain to delight its members. "The Double" (Doubleday, Doran. \$2.00) is the exciting mystery by Edgar Wallace selected for the current offering. The first chapter introduces Dick Staines to Mary Dane, and before its close he is haunted by eyes clear and gray as a spring sky. Before very long there are tears in her eyes, a weight on her heart, and over her life the shadow of a great crime. Was the lovely Mary Dane guilty of murder? Dick solves the mystery; not, however, in the usual style of thrillers but with the aid of "the king of mystery writers'" ingenuity.

It is useless and, more than useless, ungrateful to the expectant reader, to describe the plot of any of the novels of Jeffery Farnol. The latest of that charming Englishman's work is "Guyfford of Weare" (Houghton Mifflin. \$2.50). Again English roads, English taverns and drawing rooms are the scene of adventure, fair ladies and fine language, songs and tiffs and hard and furious riding. The story is typically Farnol, which should be notice enough for those who wait eagerly for his every book, and who like his color and movement despite the fact that his stories are ever woven on the same frame.

## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Discuss Vocations?

*To the Editor of AMERICA:*

In the issue of AMERICA for December 8, I read the article, "An Open Letter to a College Girl," by Sister Eleanore, C.S.C. To my mind, this is a very splendid work. I have often wondered why AMERICA has not had more articles on religious vocations. Certainly there are many serious-minded good Catholic young girls who appreciated and absorbed every word of this interesting open letter. From them especially, AMERICA readers would like many favorable, more forceful, and worthwhile comments on this article, so that more of Sister Eleanore's work will appear in AMERICA in the near future.

Milwaukee.

H. C.

### Catholicism in Germany

*To the Editor of AMERICA:*

In the article, "Catholicism in Europe During 1928," the author shows either surprising ignorance or unspeakable fanaticism. I was under the impression that the Great War ended ten years ago, and here is a Frenchman who can mention something of every nation in Europe and fail to mention Germany.

Probably I am the ignorant one. Maybe there is no Catholicism in Germany? How about the twenty-five million German Catholics? Are a Frenchman's eyes still so blind as not to see them—because they are German? I challenge anyone to deny the statement: that there is no more active Catholicism in Europe today than that of Germany. I have lived among them for six years and I know what I am talking about. Let the author of that article defend himself.

Bangor, Wis.

F. A. HOFFMANN.

[AMERICA sincerely regrets the omission of its contributor. It has given ample proof during the year of its consciousness of the very active Catholicism of our German brothers in the Faith.—Ed. AMERICA.]

### Endorsed Motion Pictures

*To the Editor of AMERICA:*

Appreciation of the valuable service constantly performed by the Motion Picture Bureau of the International Federation of Catholic Alumnae is being widely extended through the medium of the talks on the subject now given over the radio, through Station WLWL, New York. This is in addition to the circulation of the comprehensive list which classified and suggests the screen offerings during the month that the Bureau's investigators consider commendable for mature audiences and those which are noted as suitable for church entertainments or school showings. In this connection the Bureau calls attention to the seemingly disregarded fact that there are a number of very interesting and instructive films, prepared by the Government Departments, with the highest artistic detail, that can be had free for exhibition in schools and institutions. The Bureau will supply upon request all information in regard to this available material.

In the January list the Bureau gives its ratings for nine feature films and considers six of them "very good" and three "excellent." In the "special classification," or pictures suitable for mature audiences, but inappropriate for church and school showings, there are four "good" films and one "very good" listed. Under the "Short Subjects" title, two are rated "very good"; nine "good" and four "excellent."

All questions in regard to the current motion pictures, or information on the details for production will receive immediate attention if sent to the chairman of the committee, Mrs. Thomas F. McGoldrick, 294 Clinton Ave., Brooklyn, N. Y.

New York.

M. P. B.